YALE
UNIVERSITY
LIBRARY

THE
Carnall Man
ANATOMIZED.

OR,

The Grand cauſe of mans alienation *from*, and oppoſition *to God*
Diſcovered, Removed and *Cured.*

A Treatiſe
VVherein every Naturall
man may ſee his diſtempers and
CURE.

By R. JUNIUS.

That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, *and ſtrangers from the Covenants of Promiſe, having no Hope, and without God in the world.* Epheſ. 2. 12.

So are the paths of all that forget God, and the Hypocrites hope ſhall periſh. Job 8. 13.

LONDON
Printed by *R. I.* for *Livewell Chapman* at the Crown in *Popes-head Alley.* 1652

To the Reader.

COurteous Reader, *The disease to which this Cure is applyed, is epidemicall. The hearts of men beeing anatomized, it will bee found, that the grand cause of their alienation from, and opposition unto the waies of God: is a secret obstruction, arising from that which as the seed of it, the Author calls* Misprision. *This Book describes the disease very lively, in the*

Symptomes of it, and prescribes the Cure in a very artificiall method; laid downe in great variety of matter, and elegancy of conveyance. The receipt is made up of well chosen ingredients: strong, and therefore likely to be operative; sweet, & thereby inviting the patient to take it. If the Jaundies *be removed out of thy eye wherby the things of God have been represented to thee in a false colour: Let the chief Physitian have all the glory of thy recovery, which is all the reward the confectioner expects for his paines.*

THO: GOODVVIN.
JO. ARROVVSMITH
RICHARD VINES.

To all ſuch, as ſpeake evil of the Way of *Truth*, and of the things, which they underſtand not. 2. *Pet.* 2. 12. by way of *Preparative.*

WE deſire to heare of thee, what thou thinkeſt; for as concerning this Sect; wee know that every where it is ſpoken againſt, *Acts* 28. 22.

They cal evil good, and good evil; put darknes for light, & light for darknes; bitter for ſweet, and ſweet for bitter; They iuſtifie the wicked, and take away the righteouſnes of the righteous from him. *Iſay* 5. 20. 23.

By honour and diſhonour, by evil report and good report, as deceivers and yet true, 2 Cor. 6. 8.

They

They think it ſtrange that ye runne not with them: unto the ſame exceſſe of ryot; therefore ſpeake they evil of you. 1 *Pet.* 4.4.

Theſe things will they do unto you for my names ſake: becauſe they have not known the Father, nor me. *Joh.* 15. 21. and 16. 3.

We ſpeake the wiſdom of God in a myſtery; even the hidden wiſdome which God ordain'd before the world, unto our glory; wch none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory, 1 *Cor.* 2 7 8.

Becauſe they received not the love of the truth, that they might be ſaved, for this cauſe; God ſhall ſend them ſtrong deluſion, that they ſhould beleeve a ly; that they all might be damned; who beleeved not the truth, but had

had pleasure in unrighteousnes. 2 *Thes* 2. 10. 11. 12.

And this is the condemnation; that Light is come into the World: and men loved darknesse, rather then Light; because their deeds were evil. For every one that evil doth hateth the light; least his deeds should bee reproved. *John* 3. 19. 20.

Should men hold their peace at thy Lyes; and when thou mockest others, shall none make thee ashamed *Job* 11. 3

We would have Cured *Babylon*, but shee would not be cured, *Jerm.* 51. 9.

This peoples heart is waxed fat, and their ears are dull of hearing; and their eys they have closed; lest they should see

ſee with their eyes, & hear with their eares; and ſhould underſtand with their hearts, and ſhould bee converted, and I ſhoul heale them. *Matth.* 13.15.

Conſider what I ſay, and the Lord give you underſtanding in all things. 2 Tim. 2. 7.

The

The Cure of *Miſpriſion*: or *ſelected Notes*, upon ſundry queſtions in controverſy, (of main concernment) between the *Word*, and the *World*: tending to reconcile mens judgements, and unite their affections.

Section 1.

Queſtion, WHy is there ſo much jarring and diſcord, ſo little love and peace amongſt us: ſince wee all profeſſe our ſelves *men*, the beſt of creatures: *Chriſtians*, the beſt of men: *Proteſtants*, the beſt of Chriſtians?

Anſwer, It proceeds primarily from the variouſneſſe of our diſpoſitions, for (ſince the fall) there is not more variety of faces, voyces, hand-writings, &c. then of humors. As take twenty men where

you please, (as they dwell or passe the streets) there will not be two of them conditioned alike, as were *David* and *Jonathan*, yea goe into the same Church (be it in City or Country) where is a mixt audience of men assembling to professe the same Religion and receive out the like number: may it not be said of them *Quot homines, tot sententiæ*? so many men, so many mindes? or may they not be stiled, or described much after this manner?

the { *Rich worldling*, *Civill Justiciary*, *Loose libertine*, *Temporary believer*, *Opinionist*, *Formalist*, *Weake*, *Experimentall* } *Christian*, *Atheist*, *Papist*,

the { *Moderate man*, *Common Protestant*, *Newter*, *Ignorant*, *Prudent*, *Proud* } *Man*, *Persecutor*, *Profound humanist*, *Cunning politician*, *Cauterized drunkard*, &c.

And are these likely to agree in all poynts of Religion, which are infinite? when the same sermon shall be admired by one, slighted by another, deeply censured by a third, yea when a fourth shall weep at it, a fift scoffe and jeere at it, a sixt tremble at it, a seventh curse and blaspheme both at it and the messenger, (our Saviours own case *John* 7.) which yet is no wonder, since some are as deeply in love with vice and error, as others are with vertue and truth.

But secondly: What hope is there that we should all agree, when the *holy Ghost* (who best knowes our frame) compares severall men to almost every several

rall creature in the univerſe? purpoſely to ſhew, that the Epicure is not more like a *Swine*, the luſtfull perſon a *Goat*, the fraudulent man a *Fox*, the backbiter a barking *Dog*, the ſlanderer an *Ape*, the oppreſſor a *Wolfe*, the perſecuter a *Tyger*, the Church-robber a wild *Boar*, the ſeducer a *Serpent*, the traytor a *viper*, &c. then every one of them is unlike another:

Which yet is not all, for let carnall men be at never ſo much ods one with another, yet they will concur and joyne againſt the godly: as for example, *Edom*, and *Iſhmael*, *Moab* and the *Hagarins*, *Gebal* and *Ammon*, *Amaleck* and the *Philiſtins*, the men of *Tyre* and *Aſſur* had all ſeverall Gods, yet all conſpire againſt the true God: *Pſal.* 83. 5. to 9. *Manaſſes* againſt *Ephraim*, and *Ephraim* againſt *Manaſſes*, but both againſt *Judah*: *Herod* and *Pilate* two enemies, will agree ſo it be againſt *Chriſt*, they will fall in one with another, to fall out with God: the Sadducees, Phariſes, and Herodians were ſectaries of divers and adverſe factions, all differing one from another, and yet all theſe joyne together againſt our Saviour, *Matth.* 22. the *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians* and *Aſians*, differ they never ſo much, will joyne in diſpute againſt *Steven*, *Act.* 6. 9. *Herod* neither loved the *Jews*, nor the *Jews Herod*, yet both are agreed to vex the Church. Which is juſt our caſe, if men had but wit to obſerve it: a wicked man can agree with all that are wicked, be they *Papiſts*, *Turks*, or *Atheiſts*, *prophane* & *looſe perſons*, *civil* or *moral* men for all theſe agree in blindneſſe and darkneſſe, and they are all, haile fellow, well met, but with ſincere Chriſtians and practizers of piety, he can never agree: the religious ſhall be ſure of oppoſition, becauſe

their light is contrary to his darknes, and grace in the one, is a ſecret diſgrace to the other.

Sect. 2.

Queſt. I confeſſe contrariety is cauſe enough of contention, for different diſpoſitions can never agree: witneſſe *Cain* and *Abel*, *Iſaac* and *Iſmael*, *Jacob* and *Eſau*, there can be no amity, where there is no ſympathy, yea, though they be man and wife, Parent and child, yet if they be not alike, they will not like, *Iſa.* 5. 20. 2 *Cor.* 6. 14. 15. But in theſe times, wherein are ſo many differences and opinions, even touching the Proteſtant Religion, how may one know who are in the right.

Anſw. Firſt, He that would know which is the truth, muſt become ſpirituall, for *the Naturall man perceiveth not the things of the ſpirit of God*, but *he that is ſpirituall, underſtandeth all things.* 1 *Cor.* 2. 14. 15.

Secondly, He muſt reſolve to practice what he knowes; for *if any will doe Gods will, ſaith our Saviour, he ſhall know the doctrine, whether it be of God or no*, *Joh.* 7. 17. *Pſal.* 111. 10.

Queſt. What ſpeciall ſignes are there to direct the weake.

Anſw. That muſt needs be the trueſt Religion which is moſt reformed from mens traditions and comes neereſt to the primative Church in the Apoſtles time: and they are the beſt Chriſtians, who ſtrive to imitate Chriſt, and indevour to ſquare their lives according to the rule of Gods word.

Queſt. So farre as I am able to judge, none are ſo much cryed out upon, and exclaymed againſt as they.

Anſw. And not without reaſon, for *if Chriſt hath*

once

once choſen them out of the World, the World muſt needs hate them: *John* 15. 19. Neither can that be the true Religion, which is not every where ſpoken againſt, *Act.* 28. 22. It is the portion of *all that will live godly in Chriſt Jeſus, to ſuffer perſecution*, 2. *Tim.* 3. 12. yea to *be hated of all men and Nations for his Names ſake*, *Matth.* 10. 22. and 24. 9. that is, of all naturall men, or the greateſt part of men in all Countries and Nations, for, *he that is born after the fleſh, will be ſure to perſecute him that is borne after the ſpirit*: *Gal.* 4. 29. and it is quarrell enough to men of the world, *that we will no longer run with them to the ſame exceſſe of ryot*, 1 *Pet.* 4. 4. Neither is *Chriſt a ſigne to be ſpoken againſt of many in Babilon*, or *Aſſiria*, but of *many in Iſrael*: *Luk* 2. 34. where all profeſſe themſelves to be Gods people.

Sect. 3.

Queſt. But ſuch as the world hates and perſecutes, for being religious, are as oppoſite one to the other, as Papiſts and Proteſtants.

Anſw. Not ſo, for they differ one from another in nothing materiall, at leaſt not in the maine and fundamentall points of Religion: but chiefly about diſcipline, and things circumſtantiall: wherein each ſide ſtrives according to the light they have received, to come neereſt to the forme which our Savi- our Chriſt hath preſcribed. And this ſhould be conſidered (more then it is) that honeſt and good men may differ in opinion, not only in things trivial, but in matters of greate moment, provided they agree in the Fundamentall Articles of the Catholicque Faith, and yet may, and ought to continue brotherly love and communion, as

members of the ſame miſticall body: as many examples witnes, both of the fathers, and other eminent Chriſtians, as alſo our Saviours words, who ſpeaking of the fundamentall points, permeth the league thus: *He that is not with us, is against us*: Luke 11. 23. but of points not fundamentall: thus, *He that is not against us, is with us*: Luke 9. 50.

I confeſſe in theſe laſt and worſt times, of which our Saviour foretold, *Matth.* 24. *Love is waxed ſo cold*, and contention ſo hot, *verſ.* 12. that it is a ſhame to ſee, how even the beſt and holieſt Chriſtians, differ in affection as they differ in judgement. but this ought not ſo to be, onely God permits the ſame for ſundry reaſons: as,

1 For the tryall and exerciſe of his children.
2 That hypocrites may be diſcovered.
3 That all obſtinate ſinners may be hardened.

Wherefore if we will be friends to our ſelves and the Goſpel, let us love all that profeſſe Chriſt in ſincerity, and prefer (as our heavenly Father doth) the meaneſt beleever that feares God, and makes Conſcience of religious duties, though in much weaknes: before the moſt juſt and beſt accompliſhed formaliſt be his morall vertues never ſo rare and ſplendant, alwaies provided, they hold no opinions that raze the foundation. And this is according to Gods eſtimation, for *the righteous* (that is, the regenerate who are covered with Chriſts righteouſneſſe,) *is more worthy then his neighbour*, *Prov.* 12. 26. therefore to be preferred. And *better is the poore that walketh in his uprightneſſe, then he that perverteth his wayes, though he be rich. Pro.* 28. 6.

With

With God it is not how rationall, but how religious: he reſpecteth a man not for his owne morall righteouſneſſe, but for Chriſts righteouſneſſe: not for his greatnes, but for his goodnes: not for his birth, but for his new birth: not for his honour, but for his holines: whence godly *Conſtantine* rejoyced more in being the ſervant of Chriſt; then in being Emperour of the whole world.

Sect. 4.

Queſt. But many grievous things are laid to the charge of all Profeſſors of Religion: which makes me I know not what to think of them.

Anſw. Doe you know any evill by them, if ſo, ſuſpect ſuch: but otherwiſe go not by report, and that from the devils ſervants, for then you will think meanly of all the Prophets Apoſtles, and our Saviour Chriſt himſelf, for they were ſlandered as much as any, as the whole current of Scripture ſhewes.

Queſt. I can ſpeak little of knowledge, but they are accuſed of many things: as firſt, that they juſtifie themſelves, and are pure in their own eyes.

Anſw. I know this is laid to their charge, but the truth is not they, but their accuſers (*viz. Papiſts, prophane, ignorant, and meer civill men, Prelaticall, Arminian, ſcandalous and malignant miniſters*: who are pleaſed either out of ignorance or malice to call them puritans) are guilty thereof, as I ſhall ſufficiently prove, if God permit.

Firſt, It is manifeſt, that the accuſed are ſo farre from juſtifying themſelves, or being pure in their owne eyes: that their thoughts are chiefly taken up with their manifold faylings, and infirmities, and

with a continuall bewayling of the corruption of their nature, the wickednesse and hardnesse of their hearts, their offending God, want of faith, and other graces, *Iob* 40 4. and 42.6. *Psal.* 22.6. *Isa.* 6.5. 1 *Tim.* 1.15, *Rom.* 7.14 to 25.

For touching a privative holines, they will all acknowledge, that there is not one of those righteous precepts, set down *Exodus* 20. which they have not broken ten thousand times, and ten thousand waies; yea, O God (will the best of them say) there is no vein in me, that is not full of the blood of thy Son: whom I have crucified, and crucified again, by multiplying many, and often repeating the same sins: there is no artery in me that hath not the spirit of error, the spirit of pride, of passion, of lust, the spirit of giddines in it, no bone in me that is not hardened with the custome of sin, nourished and suppled with the marrow of sin, no sinewes, no ligaments, which do not tye and chain sin and sin together.

And as touching a positive holines, they well find, and will freely confesse; that they are not sufficient of themselves to think, much lesse to speak, least of all to doe ought that is good, 2 *Cor.* 3 5. *Iohn* 15.4 5. and that there is so much wearisomnes, pride, passion, lust, envie, ignorance, aukerdnesse, hypocrisie, infidelity, vaine thoughts, unprofitablenes, and the like, cleaving to their very best actions, to defile them; that their very praying and fasting, and repenting, their hearing, beleeving, and giving, their holiest communication, their most brotherly admonition, &c. are in themselves as *filthy raggs, Isa.* 64. 6. were they not accepted in Christ, covered with his righteousnes, and washed white in his most precious blood.

True,

True, in Scripture phraſe, and in Gods account they are pure, and holy, and juſt, either becauſe they are ſincere, that is, holy in their purpoſes and indeavours, and aſpiring after perfection of holineſſe, or in regard that Chriſts holineſſe is made theirs, or holy in compariſon of the wicked, or in regard of the worlds unjuſt cenſures. But otherwiſe the more holy a child of God is, the more ſenſible he is of his owne unholineſſe: thinking none ſo vile as himſelfe (though few enemies to holineſſe will beleeve it) as it fared with holy *Job*, *Job* 40.4. and 42.6. and with *Iſaiah*, *chap.* 6.5. and 64.6. and with St. *Paul*, 1 *Tim.* 1,15. *Rom.* 7 14. to 25. and with holy *David*, who (almoſt in every Pſalme) ſo much bewailes his ſins, originall and actuall, of omiſſion and commiſſion,

Well may a blind ſenſualiſt (that thinks the commandement is not broken if the outward groſſe ſin be forborne) brag of a good heart and meaning, of the ſtrength of his faith and hope, of his juſt and upright dealing, &c. yea in caſe ſuch abſtain from notorious ſins, what ſhould hinder but they are excellent Chriſtians? If God be not beholding to them for not wounding his Name with oathes, for not drinking, and playing out his Sabbaths: for not rayling on his Miniſters, for not oppreſſing and perſecuting of his poor members.

Or ſecondly, Well may a Papiſt (that by maintaining mens works, works out his own maintenance) think he can fulfill the law with eaſe, and by workes of ſupererrogation, merit of God for others. That he may deſerve heaven by his good works. or at leaſt bear half the charges of his own ſalvation.

But

But thoſe that are of Chriſts teaching, know both from the word, and by experience: that of themſelvs they are not only weak, but even dead to what is good: moving no more then they are moved: that their beſt works are faulty, all their ſins deadly, all their natures corrupted originally. And that they deſerved to die, ſo ſoon as they began to live. That their underſtandings are darkned and dulled, their judgements blinded, their wills perverted, their memories diſordered, their affections corrupted, their reaſon exiled, their thoughts ſurpriſed, their deſires intrapped and all the faculties and functions of their ſoules no better then poyſoned. Or as one expreſſeth it,

My powers are all corrupt, corrupt my Will,
Marble to good, but wax to What is ill.

True we have ability, we have will enough to undoe our ſelves, ſcope enough to *hell*-ward: but neither motion, nor will to doe good: that muſt be put into us by him that gives both power and will, and power to will.

Finally each ſanctified heart feeles this; but no words are able ſufficiently to expreſſe, what impotent wretches we are, when we are not ſuſtained: For as a child may aſſoon create it ſelfe, as a man in the ſtate of Nature regenerate himſelf: So in the ſtate of Regeneraſy, there is the like impoſſibility to act: except God beſtow upon us, dayly *Privative* grace, to defend us from evill: and dayly *Poſitive* grace, enabling us to doe good. So that we have no merit, but the mercy of God to ſave us: nothing but the blood of Chriſt, and

and his mediation, to cleanſe and redeeme us: nothing but his obedience to inrich us. As for our good workes, wee are beholding to God for them, not God to us, nor wee to our ſelves: becauſe they are onely his workes in us.

Thirdly, They are ſo far from juſtifying what they do, that they are humbled for thoſe very ſins from which they are in a manner exempt: knowing that they are beholding to God, and not to themſelves, that *Cains* envie, *Iſhmaels* ſcoffing, *Rabſhekeyes* rayling, *Shemies* curſing, *Senacheribs* blaſphemy, *Doegs* murther, *Pharoahs* cruelty, *Sodoms* luſt, *Judas* his treaſon, *Julians* apoſtacy, &c. are not all their ſins; and as much predominant in them, as they were in each of theſe, for all of them ſhould have beene thy ſins, and mine: if God had left us to our ſelves; for *out of the heart* (naturally) *proceeds nothing but evil thoughts, murthers, adulteries, fornications, theſts, falſe witneſſe*, blaſphemies, and the like. *Matth.* 15.19. And wee are all cut out of the ſame cloth. Lord ſaith *St. Auſten*, thou haſt forgiven me thoſe ſins which I have done, and thoſe ſins which onely by thy grace I have not done. They were done in our inclination to them: and even that inclination needs Gods mercy: and that mercy he cals pardon. If we eſcape temptation, it is his mercy: if we ſtand in temptation, it is his mercy: if our wils conſent not, it is his mercy: if we conſent, and the act be hindered, it is his mercy: if we fall, and rife againe by repentance, all is his mercy. And this likewiſe proves that they are no Puritanes.

Briefly

Briefly, to ſum up all; there is not a beleever, that is any whit acquainted with the Scriptures, but when he hath done any thing amiſſe: he accuſeth himſelf, if any thing well, he giveth all the praiſe to God. And indeed, this is the teſt of a true or falſe Religion, and may be applyed to each particular Chriſtian: that which teacheth us to exalt God moſt, and moſt to depreſſe our ſelves, is the true, that which doth moſt prank up our ſelves, and detract from God is the falſe.

Nor would their ſcoffing adverſaries, accuſe the religious of this crime, were they not ſtupidly blind, or diveliſhly malicous; for how can it be thought that they are pure in their own eyes, when miniſters or other faithfull Chriſtians can hardly comfort them, or perſwade them of Gods favour, whereas their prophane accuſers, ſnatch the comfort of every promiſe they heare, as belonging to them, and find nothing amiſſe in themſelves (as commonly they think beſt of themſelves that have leaſt cauſe) yea, how afraid are the one to approach unto the Lords Table, by reaſon of their unworthines, whereas the other cannot be kept from it; though they are told from the word, that *they eate and drinke damnation to themſelves, as not decerning the Lords body*, nor once examining their owne hearts, 1 *Cor.* 11. 27. 28. 29. 30.

Sect. 5.

I confeſſe there are a generation (whom the blind world ſuſpects for religious) that think too well of themſelves, whom the holy Ghoſt hath well painted out. *Pro.* 30. 12 *Iſa* 65. 5. *Luke* 18. 9. they are as righteous as Chriſt himſelf, they cannot ſinne, or be

in

in Chriſt, and then ſin if you can; they neede not pray, nor repent, God can ſee no ſin in them, nor be angry with them, &c. namely, your *Antinomians*, but farre be it from me to acknowledge them religious; a people who will not allow the Law, either to be a ſchoole-maſter unto Chriſt, or for a rule to walk by; yea if I ſpeak for, or ſpare to ſpeak againſt theſe white devils, let my words be undervalued, and my errors aggravated, for ſuch take the ready way to plucke up all piety, and the power of Religion by the rootes, yea, they ſhame Religion by profeſſing it, and make Gods truth ſuſpected; though it men were wiſe, they would not accuſe the ſober, for what drunken men do, nor the wiſe, for what fools do.

True, they have a forme of Religion, and a fevoriſh kind of zeal, but hear them diſcourſe, and you ſhall ſoon ſee, that an ignorant pride hath frighted them out of their wits; and that they are a people whom Satan hath reſerved for theſe laſt times, and violently ſtirred up to diſturbe the peace of our Church, and to hinder that bleſſed reformation (ſo much ſought after, and hoped for) which nothing could hinder ſo much as errors on the right hand, and *Satans tranſforming himſelf into an Angel of light.* 2 *Cor.* 11. 14. And ſo much to prove that the accuſed doe not in the leaſt juſtifie themſelves.

Now bring we their accuſers to the tryall, and you ſhall ſee it is far otherwiſe with them. As,

Sect. 6.

Firſt, How common is it with all that are in their naturall condition, that are ſcoffers at Religion, or that at any time uſe the name Puritan in deriſion; to have

have all their thoughts, yea and their words too, taken up with other mens faults, and their owne perfections, *Luk.* 18. 11. &c. yea whatsoever their words and actions be, they thanke God they have good hearts, and mean as well as the best, and they have so strong a faith, that they never doubted in all their lives; yea it were pitty they should live, if they did not beleeve in Christ, and hope to be saved by him: never considering how that perswasion only which followes sound humiliation, is faith: that which goes before it, presumption: for as Saint *Ambrose* speaks, none can repent of sin but he that beleeves the pardon of sin, nor none can beleeve his sins are pardoned, except he hath repented.

No they have not the wit to know that as faith is wrought by Gods spirit, so where it is wrought it brings forth *the fruits of the Spirit*, mentioned *Gal.* 5. 22. whereas presumption, as it is of the flesh, so it brings forth *the fruits of the flesh. vers.* 19.

But the better to know the purity of their hearts, Aske them, are you proud, (a good question to try whether a man be spirituall, and his knowledge experimentall: whether he be acquainted with his own heart &c.) they will answer proud, no not they, none are proud but fooles; and they hate a proud man &c. And yet it is pride only, mixt with ignorance, that makes the answer, they condemn pride, but it is with a greater pride.

Men that care only to seem Christians, if they can get Gods livery on their backs, and his name in their mouthes, if they can keep their Church, give an Almes, bow their knee, say their prayers, pay their tithes, and once a year receive the Sacrament (not caring

caring how corrupt hearts, how filthy tongues, how falſe hands they have; they thinke themſelves as compleat Chriſtians as live: and that they may outface all reproofes when the truth is, they are ſo far from being Chriſtians; that they have not made one ſtep towards Chriſtianity: for the firſt ſtep to Religion is to love Religion in another, whereas theſe men generally hate ſcoff at and perſecute the power of Religion, wherever they perceive it: And doth not God hate them ſo much more then pagans, by how much they being pagans pretend themſelves, and might be excellent Chriſtians. But

Sect. 7.

Secondly, Let a Miniſter come to any ignorant worldling (and ſuch are all that are not Religious) and queſtion with them upon their death-beds, about their eſtate; or ask them how their ſoules fare, and what peace they have; What is their manner, of anſwering? (eſpecially if they have not been notorious offenders) are they a whit troubled for ſinne, either originall, or actuall? or will they acknowledge themſelves to be in a loſt condition without Chriſt? no, their conſciences are at quiet, and they are at peace with themſelves, and all the world; and they thank God no ſinne troubles them; they have been no murtherers, no Adulterers, no common drunkards neither have they been oppreſſours: yea will ſuch an one ſay, I doe not know that I have wronged man, woman, or child, I have been a Proteſtant, and gone to Church all my dayes: &c.

The middle ſort of Chriſtians (ſo called) have a notable way to delude their owne ſoules, and to put off all reproofes, and threatnings; namely by com-

paring

paring themſelves with ſuch as are worſe then themſelves, counting none wicked, but ſuch as are notorious for wickednesſe; as for example, becauſe they are not ſo drunke as *Nabal*, they thinke themſelves ſober: becauſe not ſo proud as *Haman*, therefore they be humble: becauſe not ſo bloodily minded as *Doeg*, therefore they are mercifull: becauſe not ſo trecherous as *Judas*, therefore loyall: becauſe neither Gallowes nor pillory can take hold of them, therefore they are honeſt and ſquare dealers.

Nor can there be a more plauſible deceit; for a the ſwarthy compared with the Blackmore, thinkes himſelfe fair, ſo civill men looking upon the prophane, admire their owne holineſſe. But ſuch ſhould do well to mind what our Saviour ſaith, *Matth.* 5. *Except your righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heaven* verſ. 20.

Alaſſe *Tamar* was more righteous then *Judah*, yet was *Tamar* ſinfull enough: and that Juſticiary *Luke* 18 was not a publican, but he was a phariſee (like thee) which was worſe: wherefore compare not thy ſelfe with the worſt, to ſee how far thou art beyond them, for the thick eared hear well to the ſtarke deaf, and the Pigmies wonder at his ſtature, whom weeſteem a dwarfe, but compare thy ſelf with the beſt, and ſee how far thou art ſhort of them; the Moone is glorious to a candle, but pale to the Sun, the Lillie white to the wool, but ſhort of the ſnow. &c.

Wherefore thou that thinkeſt thy ſelfe charitable and juſt, compare thy ſelfe with *Zacheus*, after thy *fourefold reſtitution*, haſt thou *given halfe thy goods to the poore*? Thou that holdeſt thy ſelfe zealous in a cold

cold Generation, conſider *David*: *The zeale of thy houſe hath eaten me up*: thou that art humble, meditate on *Paul*, yeelding to them that hated him. That art ſober, thinke of the *Rechabites*, that chaſt looke upon *Joſeph*, tempted and ſolicited by his honourable miſtris.

Though thou mayeſt be free from many ſins, without being beholding to thy ſelfe. As what wonder is it, if a dumbe man be no ſwearer? an Evenuch no Adulterer? a Beggar no Broker? where is no aſſault there can be no victory.

Indeed they will in generall, or in groſſe acknowledge, that they are great ſinners, but come to particulars, they can hardly tell in what; they never brake the *firſt Commandement*, of having many Gods, for they are no Papiſts, nor Idolaters; they never brake the *ſecond*, for they worſhip God aright; nor the *third*, for they have been no common ſwearers, only a few petty oathes. not the *fourth*, for they have every Sabbath gone duely to Church; not the *fifth*, for they ever honoured their parents, and are as loyall Subjects as may be, not the *ſixt*, for (like the young man in the Goſpel) they dare juſtifie themſelves to Chriſts owne face, that they have kept it from their youth, for they never murthered any man, though others find that they never goe without enmity and malice in their hearts, againſt ſuch as are more Godly and ſincere then themſelves, but to their unſeeing eyes this is no man-ſlaughter; not the *ſeventh*, for they perceive not how the luſt of the eye ſhould be a ſin, ſo long as they lie not with their neighbours wives, not the *eight*, for (though they have coſened a hundred indirectly, yet) they never ſtole in all their

 live

lives; not the *ninth*, for they make Conſcience
perjury, though none of backbiting and ſlander
their neighbours; As for the *tenth*, that indeed mak
them at a ſtand, till they hear what is meant by
ſhalt not covet. And ſo by conſequence, they pr
that they did but jeſt and diſſemble, when they
knowledged themſelves ſinners: for indeed and
truth, they think themſelves no ſinners, or alm
for like that ruler, *Luk.* 18. they have kept all
commandements; *verſ.* 18. to 22. and therefor
they be not rancke puritanes, there are none al
But,

Sect. 8.

Thirdly, admit you take them in the very act
ſin, that they cannot deny it (and yet I have he
ſundry of them, when reproved for ſwearing,
ny that they did ſwear) they will either juſtify th
ſelves in it, like thoſe hypocriticall Iewes, *Mal.*
13. 14. 15. and *Saul*, 1 *Sam.* 15. 18, to 22. or ſeco
ly with *Iephta*, *Judg.* 11. 35. *Ahab*, 1 *King.* 18.
and the ſame *Saul*, they will ſhift it off to ſom
thers, 1 *Sam.* 15. 20 21. or as *Adam* ſhifted off
ſin to *Eve*, and *Eve* to the *ſerpent*, *Gen.* 3. 12. 13
for want of better excuſe, their callings, the tim
or their naturall inclination, and ſo covertly
himſelf ſhall bear the blame of their ſins, as *A*
when he told God, the woman which thou ga
to be with me, ſhe gave me of the tree, and I
eate; ſo ſlylie and covertly laying the fault u
God. *Gen.* 3 12.

Fourthly, If their ſins be not ſcarlet, or gr
like ſins, they will by ſubtile diſtinctions make th
no ſins, at leaſt not worth repenting of, like
Scri

Scribes and Phariſees, who thought it lawfull to ſwear by the Temple, though not by the gold of the Temple: by the Altar, though not by the offring upon the Altar, &c. *Matth.* 23. 16. to 23. As for example, how many of your civill honeſt men, think they may ſwear by petty oathes? as faith, troth, and the like? ſo they ſweare not bloody oathes, as damne me, &c. commit ſmall ſins, as tell a lye, deceive a little, drink as much as they can well carry away. Requite an evill turn with the like, ſo it exceed not; to be charritable with their maſters goods, waſtfull with their parents, to rob the King of his cuſtomes, to compound with Creditours for ten ſhillings in the pound, when they are able to pay all; in bearing witneſſe, to ſpeake ſo much truth as may make for the Plaintiffe, though they conceale what makes for the defendant. ſpill their ſeed upon the ground like *Onon*, *Gen.* 38. 9. 10. (a common, but a moſt foule ſinne) ſo they commit not fornication in act, with a thouſand the like, which I reckon amongſt the number of ſmall ſinnes: not becauſe they are ſo, but becauſe blind worldlings are apt to count them ſo.

Sect. 9.

Fiftly; As for evill thoughts, vaine, and unprofitable words, for the evill which cleaves to their very beſt actions: Or for ſinnes of Omiſſion, as the want of Faith, and Love, and Repentance, want of the true feare of *God*, the neglect of preparation, and profitable hearing, of praying, and reading in their families, of inſtructing their Children and ſervants, of ſanctifying the Sabbath, and ſeeing that all under them doe the ſame, their unfruitfulneſſe under the

meanes of grace, their not fearing of a lye, an oath, and a hundred the like: they thinke they neede not be humbled for. Yea, they account the care of theſe things, but as the tything of mint and cummine.

But they ſhall once know (and deerly pay for it either with teares or torment) that only to refraine evill, unleſſe they hate it alſo, and doe the contrary good, is to be evill ſtill. For when the truth of obedience, and power of godlineſſe is wanting: what difference between an *Iſraelite*, and an *Iſhmalite*, a circumciſed *Hebrew*, and an uncircumciſed *Philiſtine*; a baptized *Engliſh man*, and an unwaſhen *Turke*.

Chriſtians are bound to *ſhine out as lights*, by a holy converſation: *To glorifie God, and to winne others.* To admoniſh their brother when he doth amiſſe, to be able to give a reaſon of their faith and hope 1 *Pet.* 3. 15. To grow in grace daily, for as he is a *Cain* that ſayes, *Am I my brothers keeper*: So he is an *Eſau*, who ſayes in reſpect of ſpirituall things. I *have enough my brother*, for not a child in *Gods* familie, leaves of growing in grace: till he is growne up into glory. And a ſtrange thing it is ſaith *Chryſoſtome*, that a *Phyſitian*, a Shooe-maker a Taylor, and generally every Artificer, is ready and able to render a reaſon in defence of his profeſſion and trade, and yet many Chriſtians, (even Parents and Maſters, and Magiſtrates) cannot give an account of their religion.

Sect. 10.

Sixtly, They are ſo farr from being convinc'd of the ſinfulnes of their ordinary evil thoughts, words; and

and actions (though a very thought, may be unpardonable: as *Simon Peter* intimates to *Simon Magus*, *Acts* 8. 22.) that they thinke they doe well; and deſerve praiſe for the fouleſt ſinne that can be committed: namely for perſecuting Chriſt in his members. Witneſſe *Biſhop Laud*, *Wren*, & their fellowes, when they have beene examined. Nor is this the caſe of a few, but of all naturall men. Nor of the meaneſt, ſimpleſt, or uncivilleſt, but principally of the greateſt and wiſeſt, and learnedeſt Civilians, and Moraliſts. Yea who have beene ſo active and forward, as ſome hundreds of Preachers, and Prelates in this land. And not only with tongue perſecution, in raylings upon, ſlandering, and nick-naming all godly Chriſtians, and preachers, even out of the pulpit, and that in words of Scripture, (which ſhewes a reprobate judgement) but even excommunicated, arraigned, impriſoned, whipt, beggered, branded, baniſhed, diſmembred, and in the end, when all would not beate them off from Chriſt, and from keeping a good conſcience, killed them. Yea, how many of theſe Biſhops, and Clergie men, have been the incendiaries of this bloody, and worſe then ſalvage war, in all the three Kingdomes? meerly out of a mortall hatred, and enmitie which they beare againſt zealous Chriſtians? their ſincerity and the power of religion. In which they but fulfill thoſe words of our Saviour. Luke 21. *They ſhall put you out of the Sinagogues, perſecute you, imprijon you, and kill you for my names ſake.* verſ. 12. and in all, *thinke that they doe God good ſervice.* John 16. 2. So far are they from thinking the worſt of murthers a ſin. And no wonder, when *St. Paul*

tells you, that it was his very case, so long as he was in his naturall condition. *Acts* 26.9. and 1 *Tim.* 1. 13.

Sect. 11.

Seventhly, So far are naturall men, from seeing their sinnes, or desiring to see them, that if a Minister in discharging his duty, shall but deale plainly with them, in laying open their sinnes, and declaring the judgements of *God* due unto the same, powerfully applying it to their consciences, they will persecute him for it, even to the death, as the *Jewes* served our *Saviour*. John 7.7. and all the *Prophets* before him, and *Apostles* after him. *Pro.* 15. 12. *Amos* 5.10. *Mat.* 23 37. *Gal.* 4. 16. 1 *Thes.* 2. 16. *Acts* 4 17.18. and 7.27. and 19.28. 1 *Kings* 22. 8 *John* 3.19.20.21. And so you have it proved, that all naturall men justifie themselves more or less, and thinke they are pure and without sin.

But heare the reasons of this their miserable mistake, and you will the lesse wonder at it.

Sect. 12.

In the word of God I find 7 reasons thereof.
- 4. Negative.
- 3. Affirmative.

The reasons Negative are these.
1. *The deceitfulnesse of their hearts.*
2. *They are unregenerate.*
3. *they want the eye of faith.*
4. *They are not vers'd in the Scriptures, nor have they the spirit to convince them of sinne.*

The affirmative reasons are these.
1. *Sinne*
2. *God in judgement*
3. *Satan further*

blinds them that they cannot see their sinfulnesse,

Onl

Only obſerve by the way, that the foure firſt reaſons. are applyable to all naturall men, even the civilleſt and wiſeſt of them, the 3 laſt pertain chiefly to the obſtinate and ſuperlative in ſinne, in whom this ignorance, and blindneſſe is much increaſed, for there are

Three degrees of ignorance.
1 *Naturall*, which is the effect of Originall Sinne.
2. *Adventitious*. which is accompanied with actuall Sinne.
3. *Habituall*, which ariſes from the exceſſe of Sinne.

But leaſt in handling all of them, I ſhould tyre my Reader, I will in a few words give you the ſum of all.

Are they unregenerate (as none can deny) then there is a mighty and vaſt difference between naturall men, and the regenerate in many particulars. Ile give you an inſtance or two well worth your obſerving.

Naturall men in Scripture, (for I will lay downe their ſeverall Characters in the very expreſſions of the Holy Ghoſt) are ſaid to have

Uncircumciſed hearts, Jer. 9. 26. Rom. 2. 29 *Groſſe hearts*, Mat. 13. 15. *Brawny hearts*, Iſay 6. 10. *Fatt hearts*, Acts 28. 27. *Hearts without feeling*, Eph. 4 18. 19. *Fooliſh hearts*. Rom. 1. 21. *Blind and darke hearts*. Rom. 1. 21, *Beaſts hearts*, Dan. 4. 16. Jer. 51. 17. *Dead hearts*, 1 Sam. 25. 37. *No hearts*. Hoſea 7. 11. *Evill and wicked hearts*, Gen. 6. 5. and 8. 21. *Vncle ane hearts*, Ezek. 14. *Impure hearts*, James 4. 8.

Hearts { *Slow to beleeve*, Luke 24. 25.
That cannot repent, Rom. 2.

Fained hearts, Jer. 3. 10. Pro. 11 20. *False hearts* Jer. 5. 23. *Deceitful hearts*, Jer. 17. 9. *Devided hearts* Hosea 10. 2. *Double hearts*, 1 Chron. 12 33. Psal 12. 2 *A heart and a heart*, Jer. 32 *Proude hearts* Deut 17. *Froward hearts*. Pro. 11. 20. *Stubborne hearts*, Hosea 13. 6. *Obstinate hearts*, Jer 52. *Hard hearts* Exod. 9. 12. And *Stony hearts*, Ezek 11. 19.

Whereof not a few by custome in sinne *harden their owne hearts*, Deut. 15, 7 Heb. 3. 8. Pro. 28. 14 Yea, make them *as hard as an Adament*, Zach. 7 12. Least they should heare the Law, and be converted by the Gospel, Isay 6. 10. where upon God in judgement hardens them, Exod. 7 3 22. and 10. 20. and 14. 8. so making them more hard and brawny, Isay 6. 10 John 12. 40.

Whereas on the contrary, God *circumciseth the hearts of his children* that beleeve in him. and of stony hearts makes them *fleshie and soft*, Ezek. 11. 19. Rom. 2. 29. Yea, *taketh away the stony hearts out of their bodies, and giveth them new hearts* Ezek 36. 26. even *putting* a new *spirit into them*, Ezek. 11. 19.

Besides, he so farther softens them, that they become like *melting wax*. Psal. 22. 14. *then opens them to heare and receive his word* Acts 16. 14. 1 Sam. 10. 26. Yea he *washeth* them from wickednes Jer 4. 14. *cleanseth* them, Psal. 73. 13. purifies them by faith Acts 15. 9 *And sheds his love abroad in their hearts by the Holy Ghost*. Rom. 5. 5. And having thus prepared them, *he writes his law in their hearts*, Jer. 31. 33. Heb. 8. 10. and 10. 16. And *puts in them such a filiall feare of his name, that they shall never depart from him*. Jer. 32. 40,

Whence they are said by the Holy Ghost, to bee

pricked

pricked in their hearts, Acts 2. 37. To ſet and *apply their hearts to underſtand his precepts*, Pro. 2. 2. Dan. 10. And to *ſeeke him with their whole hearts*, Pſal. 119. To have *perceiving hearts*, Deut. 29. 4 To *lay up his word in their hearts*, Pſal. 119. 11. Yea to *have it written* in them, Pſal. 37. 31. And to *keep his commandements in their hearts*. Pro. 3. 1. & 4. 21.

To have *contrite hearts*, Pſal. 34 18. *Repenting hearts*, Rom 2. 5. *Faithfull* and *beleeving hearts*, Rom. 10. 9. *Willing hearts*, Exo. 35. 5. *Meeke, humble and lowly hearts*, Mat. 5. 3. to 6. and 11. 25. To have *ſtedfaſt*, Iſay 38 3. *ſtable*, Heb. 13. 9. *Wiſe*, Pro. 18 15. and *underſtanding hearts*, 1 Kings 3. 12. To have *ſingle hearts*, Epheſ. 6. 5. *Sincere hearts*, Gen. 20. 5. *True hearts*, Heb 10. 22. *Honeſt* and *Good hearts*, Luke 8. 15 *Pure hearts*, 1 Peter. 1. 22. Mat. 5. 8. *Cleane hearts*, Pſal. 51. 10. and. *Perfect hearts*, 1 King. 8. 61. Pſal. 101. 2. Iſay 38 3.

And what can be further ſaid, whether in praiſe of the owne, or in diſpraiſe of the other. But take another inſtance, for our ſcoffing Adverſaries will never be ſufficiently convinc'd untill God gives them new hearts.

Sect. 13.

Secondly, As the regenerate and unregenerate, beleevers and unbeleevers differ in their hearts, ſo no leſſe in their ſight and knowledge of ſpirituall things. Whence all men in their naturall condition are ſaid by the Holy Ghoſt to be *blind* and in *darkeneſſe*, Pſal. 69 23. John 12. 40. Matth. 4 16. and 15. 14. Epheſ. 4. 18. 19. and 5. 8. 1 Peter 2. 9. Whereby is meant the darkeneſſe of their underſtandings.

Fooliſh

To bee { *Fooliſh*, Iſa. 56. 10. Rom. 1. 21, 22. Jo. 3. 19.
Ignorant, Jer. 4. 22. Rev. 3. 17.
Drunken and *Aſleepe* { not knowing what they doe, Luke 23. 34.
Mad, Luke 15. 17. 2 Pet. 2. 16.
No better then *Beaſts*, in their knowledge of ſpirituall things, Jer. 51. 57. Pſal. 49. 12.

As the { *Horſe* and *Mule* } which perceive nothing, Pſal. 32. 9. Acts 28. 26.

And as if this were too little, many of them blind their owne eyes with their { *wickednes*, Pſa. 2. 1. to 17. *prejudice*, 1 Cor. 2. 8.

Yea, *Winke with their eyes, that they may not ſee the truth.* Mat. 13. 15. Acts 28. 27. Whence God in judgement *gives them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare,* Rom. 11. 8. Yea, *ſhuts up their eyes,* Iſay 6. 9. 10. and *blinds their minds.* John 12. 40. And delivers them up to the prince of darkeneſſe to be further blinded. Pſal. 69. 23. Epheſ. 6. 12.

Whereas on the contrary, *God opens the eyes of beleevers,* Iſay 42. 7. Acts 26. 18. *To ſee the wonders of his law.* Pſal. 119. 18. Yea, gives them the *ſpirit of wiſedome and revelation* to teach them all needfull truths, Epheſ. 1. 17. 1 Cor. 2. 10. Whence they are ſaid in Scripture, to have *their eyes in their heads* and *open.* Eccle. 2. 14. And to have.

{ *ſeeing* and *enlightned* } *eyes*, Epheſ. 1. 18.

And

and called *children of the light & of the day*, 1 Theſ. 5. 5.

Counted a { *Sober* / *Wiſe*, / *Knowing* / *Vnderſtanding* } *people*, Deut. 4. 6.

And that increaſe in knowledge daily. pro. 4. 18. And many the like expreſſions mentioned in the word of God, which I purpoſely omit.

Sect. 14.

Which being ſo; were the ſame but truly beleeved, rightly applyed, and ſeriouſly conſidered (As O that men would but beleeve the word of God to be Gods word!) it would ſoone put an end to all ſtrife, cure ſcoffers of their prejudice and miſpriſion, and make them love where they hate, and hate where they love, but this is the gift of God alone. Wherefore I crave no more of thee but to minde what hath been ſpoken.

It be thus, that ſo long as wee remaine in our naturall condition, we have *eyes and ſee not, eares and heare not, hearts and underſtand not* ſpirituall things, as Chriſt himſelfe plainely affirmes, Mat 13. 15. and his Apoſtle, Acts 28. 27. and before them both the Prophet *Iſay* chap. 6 9. 10. And that we are only bent to *follow the way of our owne hearts*, Iſay, 57 17. *which are deceitfull above all things*, Jer. 17. 9. How is it poſſible the naturall man, ſhould be truly ſenſible of thoſe ſwarmes, thoſe litters, thoſe legions of evill luſts and cogitations that lye lurking in his heart? No this is only proper to the regenerate man, who daily *communes with his owne heart*, Pſal. 4. 4. brings it to the rule of the Law, *which is holy, juſt and good*, Rom. 7. 12 hath the light of the Goſpel, Luke 1. 79. and the ſpirit of God to teach him all things, 1 Cor.

1 Cor. 2. 10. and who is in continuall combate, tweene the flesh and the spirit, Rom. 7. chap. 5. 17.

For it requires the light of grace to see, even dust and cobwebs, but to discern the smallest mo of evill in the houses of our hearts, the Sonne Righteousnesse must first arise in our soules,

Againe, if their hearts be *uncircumcised, brawn hard*, &c. they cannot feele sin. If they are *ignora foolish*, no better then *beasts* in understanding. If th be *blind, drunke*, and *in the darke*. Yea, if they starke dead in sin and in soule, they can no more s the spirituall corruption of their soules, then a blin *Æthiopian* can see his blackness, or then one in t darke can see his foulenes and deformity, or then dead man can feele the waight of a burthen, wh it is laid upon him.

Sect. 15.

True it is that *Korah* and his company (not fo want of ignorance) will compare themselves wit *Moses* and *Aaron*, and those shallow headed ver balists. Acts 17. 18. will undervalue *St. Paul*, no thinking him worthy to carrie their bookes after them for learning, because he doth not in like pom pous ostentation set forth himselfe, but it is only in conceit, wherein alone pride consisteth.

Secondly, it cannot be denied, but many natu rall carnall, yea, vicious, wicked men, have inlight ned heads, and fluent tongues; as had *Balaam*, and *Judas*, and *Paul* before his conversion, and the *Scribes* and *Pharisees*, but their hearts remaine darke and foolish, as is plaine by Rom. 1. 21. 22. 25. 30. John 3. 10. whence even the wisest of them, are called

ed by our Saviour *fooles* and *blind*, Mat. 23. 16. 17. 19. 24. 26. and 27. 3. 4 5. 2 Pet. 2. 16. And take his for a rule, he that hath but a ſhew of holineſſe, hath but a ſhew of wiſedome.

There is no knowledge, to the knowledge of a mans ſelfe, nor no knowledge of a mans ſelfe, to the knowledge of his owne weakeneſſe. Nor doe wee know, that untill we can diſcerne ſinne in every thing we thinke or ſpeake, or doe, and ſtill the more of either grace or wiſedome we have, the more wee know our ſins and wants.

Thirdly, I grant alſo that the moſt beefe brained Senſualiſt, is wiſe enough to ſee ſmall *motes* in others (eſpecially in the godly) though they cannot diſcerne their owne *beames*, as our *Saviour* ſhewes, Mat. 7. 3. But this is no priviledge, but a miſerie ſpringing from the deceitfulneſſe of their hearts; and which aggravates their offence ſo that it leavs them without excuſe, and will make them ſpeechleſſe at the great day of their accounts.

Fourthly and laſtly, it is acknowledged, that a *begar* may dreame he is a *King*, or a *Traytor* that he ſhall be *crowned* when he is to be *beheaded*, yea, and for the time be as much pleaſed there with: we have ſeverall preſidents for it. The *Church of Laodicea* could flatter her ſelfe with an opinion that ſhee was *rich, & increaſed with goods, & had need of nothing, when* yet ſhe was *wretched, and miſerable, and poore, & blind and naked*, Rev. 3. 17. The *young man* in the Goſpel could brag, that he *had kept all the commandements from his youth*. And that cackling *Phariſee*, Luke the 18. 11. 12. could tell *God* to his face, that hee was *not like other men*, (in which the clock of his tongue

went

went truer then the diall of his heart, for he was
none that should be saved) he meant he was not
ven to this or that sinne, no, he *was not like that p*
tent Publican, for he did this and that duty,
which God was beholding to him, when yet (
even abhorred him the most of any.

Sect. 16.

And just so it fares with these men, they ar
dissemblers, yea they have the hypocrisie
professors, they doe not justifie themselves and
pise others, like the Puritans, they are not factio
sciſmaticall, singular, tencorious, &c. they are
rebellious nor contentious like the *Brownists* and
nabaptists, they pay every man his owne, and do
man wrong, they love an honest man with t
hearts, &c. And as touching their faith in Ch
they never doubted in all their lives, nor were t
ever troubled in mind, as many scrupulous fooles
and yet poore soules, they are *wretched, and mi*
ble, and poore, and blind, and naked of all spirituall
dowments. For (besides that *God* preferreth the
nitent *Publican*, that trusted in his mercy, before
proud *Pharisee*, that trusted in his owne mer
Luke 18.) what saith St. *Austin* most excellen
There is no true vertue, where there is no t
Religion, and that conscience which is not direc
by the word, even when it does best, does ill, bec
it does it not in faith, obedience and love. Nor
God accept of any action, unlesse it flowes fro
pious and good heart, sanctified by the Holy Gh
Yea, civill honesty, severed from true piety, hu
litie, saving knowledge, sincere love to God, t
obedie

obedience to his word, juſtifying faith, a zeale of *Gods* glory, and a deſire to edifie and win others, God will neither accept nor reward, but account of their morall vertues but as ſhining or gliſtering ſinnes, becauſe they ſpring from ignorance, infidelity, ſelfe love, and other carnall reſpects.

Yea thy beſt ſervices, as praying, and faſting, and receiving, and giving of Almes, &c. unleſſe they be done in faith, obedience to the word, and that God may have glory thereby, are no better in Gods account, then if thou hadſt ſlaine a man, or cut of a dogs neck, or offered ſwines blood, or bleſſed an Idol, as himſelfe affirmes, Iſay 66. 3. And many examples prove, namely, *Caines* ſacrificing, 1 John 3. 12. the Jewes faſting. Iſay 58. thoſe reprobates preaching in Chriſts name, and caſting out of Divells, Mat. 7. whoſe outward workes were the ſame which the godly performed. As for inſtance, *Paul a Phariſee*, was according to the righteouſneſſe of the Law unreprovable, yet if *Paul* had not gone from *Gamaliels* feet to *Chriſts*, he had never been ſaved. Two things are required in a good worke, the meritorious part to get Heaven, and the ſatisfactory part to eſcape Hell: Wherfore truſt not to thine own righteouſneſſe, for as yet thou art *in thy blood*, Ezek. 16. 6. And haſt to anſwer not only for thine originall guilt, (for we are all by nature as liable to *Adams* forfeture, as the heire is liable to his fathers debt) but for every thought, word, and action of thine from thine infancy, for untill thy ſinnes even drive thee to diſpaire of all other helpes, *Chriſt can profit thee nothing* as himſelfe affirmes, Mat. 9. 12. 13. Luk. 1. 53. Gal. 5. 1. to 7.

And

And the ſole perfection of a Chriſtian, is the imputed putation of *Chriſts* righteouſneſſe, and the not imputation of his owne unrighteouſneſſe. Rom. 10. For as *Chriſt* was a ſinner, only by imputation of our ſinnes, ſo we are juſt, only by the imputation of his righteouſneſſe. Our good workes cannot juſtifie us, or deſerve any thing at all at *Gods* hands. it is only in *Chriſt* that they are accepted, and only for Chriſt that they are rewarded. Yea, the opinion of our owne righteouſneſſe, is ſo far from ſaving us that it keeps us from being ſaved, as is evident by Marke 2. 17. and Luke 1. 53.

Sect. 17.

Whence it is, that the more unreprovable any naturall man is, the greater is the difficulty of his converſion. For doth not experience ſhew, that as no thing is more eaſily broken then that which is moſt hard, ſo notorious offendors, are nothing ſo hard to be convinced and converted, as the civilly honeſt. The *civill Inſticiary* is like the young man in the Goſpel, that ſuppoſed he had honeſtly *kept all the commandements*, who when he was bidden to follow Chriſt turned his backe upon him. But the *looſe Libertine* reſembles *Matthew* the Publican, a notorious ſinner, who was no ſooner called, but *he left all and followed Chriſt.*

Indeed there is ſmall hope of either in the caſe they are in, becauſe they ſee not their need of *Chriſt*, neither can they have the leaſt ſhare at all in him untill with *St. Paul*, they ſee themſelves the greateſt of ſinners, find themſelves in a loſt condition, and utterly diſpaire of all other helpes, as they may ſee Marke 2. 17. Luke 1. 53. And indeed this conce-

ted righteousnesse, or this opinion of being in case good enough, is the cheife and only cause of all unrighteousnesse, and many a man had proved good, if he had not so thought himselfe. But no soule can be so dangerously sick, as that which is least sensible of its being sicke. Neither is there a poorer wretch upon the face of the earth, then such a *Laodicean* that brags he is rich and wants nothing, *Revel.* 3. 17. only he *is puft up and knowes nothing*, 1 Tim. 6. 4. Yea, this puts him out of all possibilitie of being bettered, for what we presume to have attained, we seek not after.

A man must know himselfe sicke, before he will seeke to the *Phisitian*, Yea, the sight of our filthinesse, is the very first step toward cleannesse: Untill *Paul* was humbled to the very ground, even trembling and astonied he never asked *Jesus of Nazareth, what shall I doe*, Acts, 9. 4. 5. 6. Nor is a man fit to heare the soft voice of evangelical mercy, till he is wrote upon by the gusts and flashes of the Law. Nor are they in the least degree qualified for that: For admit they heare the *Law*, (*whence comes the knowledge of sinne*, Rom. 7. 7.) read and expounded never so cleerly, they cannot understand the spiritualty of it: Because they have *a vaile or curtaine drawne over their hearts, which is* never *taken away* untill men *turne to the Lord, at which time it is taken away*, as the Apostle most excellently discribes. 2 Cor. 3. 14. 15. 16. Rom. 12. 2. *God must give them repentance, before they can acknowledge the truth*, 2 Tim. 2. 25. Whence it is, that naturall men are never a whit, or very little troubled for their sinnes, be they never so many and hainous. Yea, after long custom

in sinne, their hearts and consciences are so brawne fe
and hardned, yea, so seared, as with an hot Iron
and cast into such a dead sleep by Satan, that th an
consciences become meere Idol consciences, with
wanting a mouth to speake, because it wants our r
to see. Indeed as dumb Ministers in the world, *pack*
for good Ministers because quiet ones: so ignore pu
and tongue-tyed consciences, goe for good ones, want
men of the world, though the time will come, t A
men shall curse both those ministers, and this dem
of their consciences for bringing them so quiet, vore
Hell. Because if each of these had done his o than
they could never have miscaried. For forget peed
good deeds, and *God* will remember them, remem en
ber thy evill deeds, and he will forget them. nity
nd

Sect. 18. ath

Secondly, It is the peculiar office of *Gods spirit* they
convince of sinne. As it is, John 16. 8. 1 Cor. 2. 10. they
15. 16. For as none can behold the *Sun* but by ther
benefit of the *Sun*. So none can know God, nor with
things of *God*, but by the revelation of *God*, 1 C they
12. 3. 8. Mat. 16. 17. Luke 21. 15. *God* is the *Sun* An
our soules, his word as a sun dyall, in which may thr
seene all the letters, either by day or candle lig and
but to know what a clocke it is, and how the are
passes, the Sun must shine. So without *Gods spirit* hat
cannot by the word know how it fares with led
soules. For whereas sin comes with conception, con
some morall principles by education, grace co but
only by inspiration, as experience teaches. It is gai
that *Melancton* (having found the word most ou
to prevaile with him) doubted not but his preachi
should doe wonders upon others, but having try

brawne found and confeſſ, that *old Adam* was too or ſtrong for *young Melanctor*, whence he reſolved up- hat th another courſe, viz. to add unto his preaching, es, faithfull and fervent prayer for them, ſaying, though ants our reaſons cannot open their eyes, yet *God* who rld, *can* light out of darkneſſe can doe it, and therefore ignore pray unto him, with the Prophet for his ſer- nes, want. 2 Kings 6. 17 *Lord open their eyes.*

ne, t And certainly if arguments, or the evidence and his demonſtration of reaſon, drawne from the very quiet word it ſelfe, could convince the judgements, and his change the minds of our malicious adverſaries, ther get needed no more to be ſpoken then hath been ſpo- rem ken in the former treatiſe, and this to cure their En- mity, Prejudice, and Miſpriſion towards Religion, and the Religious. Yea, admit they but minded what s ſpin hath now been ſaid of this argument, what could 2. 10 they have to object? For if the religious (whom t by they tearme Puritanes) are ſo farr from juſtifying , nor themſelves, that their thoughts are chiefly taken up 1 C with their owne wants and infirmities, and that e Sa they account *their very righteouſnes, but as filthy raggs?* may And that their accuſers the irreligious, do indeed e lig through ignorance and blindnes juſtifie themſelves, the t and thinke they are pure and without ſin *when they* Spiri *are not* in any degree *purged from their filthineſſe*, as th hath been plentifully proved. Let them acknow- on, ledge, yea, let all men uprightly and impartially co confeſſe, that the reputed Puritane is no Puritane, It is but that their accuſers, who raile and cry out to a- t lea gainſt Puritaniſme, are every of them both notori- acti ous Puritans, and the right heires aparant to him try who is *the Father of lyes*, John 8. 44. For ſee how

ſcandalous, how ſlight, how falſe and forged their accuſation is, ſo are all the reſidue as I ſha able eaſily to evince. For they are no more guilt the things they are accuſed, then *Benjamin* w *Joſephs Cup*, when it was put into his ſack.

But it is the ſpirit of God alone, that can con men both of their ſinfullneſſe and malicious For as meer ſence is uncapable of the rules of rea ſo reaſon is no leſſe uncapable of the things tha ſupernaturall. The true knowledge of the n and ſtate of the ſoule, muſt come by his inſpir that gave the ſubſtance. With the ſpirits helpe meanes can never be too weake: without it n ſtrong enough. Wherefore let us importune the father, (who only hath the key of the heart his *holy ſpirit*, to become their teacher, then ſhall *underſtandings be apened* to diſcerne the truth cle as it fared with thoſe *Diſciples*, Luke 24. 44. 45 their hearts changed as St. *Pauls* was. Acts 9. I meane time, let us pray for them, as *Chriſt* fo murtherers, *Father forgive them for they know not they doe*, Luke 23. 34.

And ſo much concerning your firſt Miſpri Now let us heare what elſe you ſtumble at?

Sect. 19.

Queſtion. You have ſufficiently ſatisfied me ching who are, and who are not pure in their eyes; But ſecondly, they are grievouſly *accu raſh judging, and ſenſorioufneſſe?*

Anſwer. I confeſſe it, but the truth is, not they their accuſers are guilty of this crime alſo, as red between *Joſeph* and his miſtris; Who grievo complained of him, when he had more reaſo

com

complaine of her. For bring both to the tryall; and you ſhall find that they are the only cenſurers, who cry out ſo againſt cenſuring, and that thoſe who are condemned for judging *raſhly*, doe indeed but judge *juſtly*, and warrantably according to the rule of *Gods* word. Now that the accuſed are not guilty, will appeare by many particulars, as

Firſt, they are ſo farre from judging men for appearances or motes, or ſome ſuddaine eruptions, that they neither doe nor date judge any one wicked for this or that ſingle act of groſſe impiety. For admit they ſee a man once drunke, or heare him overlaſh with his tongue in a paſſion, or find him convicted of ſome foule enormity; they hold not this a ſufficient ground to conclude him a wicked man, or an Hypocrite, when the maine tenor and courſe of his life beſides, is a continued current of honeſty and goodneſſe. No, they know and are acquainted with the word, and therefore are better taught then to be ſo uncharitable.

Well may they ſuſpend their good opinion in caſe of ſome unexpected miſdemeanor, or for leſſer evils, either affected, or often repeated, but they know that every bad act, does not denominate a ſinner. One act makes not an habit, every vice is a ſin, but every ſin is not a vice. Once being overtaken with drinke, makes not a drunkard, nor one oath a wearer, nor one falſhood a lyar. Yea, a trip in the way, ſets a man ſomewhat the more forward if he doe not fall.

One act can no more make a good heart unrighteous, then a trade of ſinne can ſtand with regeneration, for as there are ſome acts where in the Hypocrite

crite is like a Saint, so there are some againe wh
in the greatest Saint upon earth may be like
Hypocrite. As which of the Saints have not
done that (even after conversion and regenerat
whereof they are ashamed. Yea, if one or a few
full acts were a sufficient demonstrance of an H
crite, what would become of all the Elect, ev
best recorded in Scripture.

And therefore the wise charity of Christians,
the mercy of God, can distinguish betwixt sinn
infirmity, and the common practice of sinne, a
steem men not by a transient act, but by a perm
condition knowing that the tenor or accusto
course of a mans life, his whole conversation
either alow or condemne him before God, not
suddaine eruptions. For neither good nor b
the last day shall be judged by every one of his
ons, but by all, not according to his steps, but
ding to his ways. Jer 32. 19

Indeed as charitie in them, does not alo
groundlesse *suspition*, so it doth not thrust ou
erection : They may not judge *rashly*, but they
to judge *justly*. As they are not so overly as
take motes for beames, so neither are they so p
all, as to account beames motes, least thereby
should foster iniquitie. For to be *vices friend*, is
vertues enemie, and to *justifie the wicked*, is as bad
condemne the just, Pro. 17. 15.

Sect. 20.

Therefore, though they will not condem
man for one single act, or suddain accident,
they see the maine tenor and course of his life
wholely vicious and sinfull, they will and

boldly censure him a wicked man. As for example. If we know a man to be a *common* Drunkard, Isay 5. 22. Heb 2. 15 Jer 1. 5. Or a *continuall* Swearer. Psal. 10. 7. Jer. 23 10 Exod. 20. 7. James 5. 12. Or an *usuall* companion of Harlots, Pro. 7. 10. 1 Cor. 6. 15. Or an *accustomary* Deceiver, Pro. 1. 13. and 20. 17. and 21. 6. Or a *frequent* Slanderer of his neighbour, Deut. 27. 24 Psal. 101. 5. Or an *open* Sabbath breaker, (for God hath given *the Sabbath as a sigue* between him and his, in point of Sanctification, Exod. 31. 13. to 18. So that he who cares not to prophane the Sabbath, by that signe, is knowne to be none of Gods people.)

Againe, If we heare a man boast of sinne and mischiefe, or defend it. Psal. 52. 1. If we perceive that a man makes no conscience of prayer, reading the word, &c. in his family, Psal. 14 4. and 79. 6. Jer. 10. 25. If we find one to be of a reprobate judgement, touching actions and persons, *esteeming evil good, and good evill*, Pro. 17. 15. and 29 27. Isay 5. 20. Or that he hates his brother, for doing that which is good, as *Cain* did *Abell*, 1 John 3. 12. Or to be an affected Scoffer at religion. Gen. 21. 9. 10. 2 Sam. 6. 16, 20. 21. 22. 23. Psal. 1. 1. Or to lay plots, or *consult with others against the godly*, Psal. 83. 2 to 10. Mat. 26. 4. Marke the 3. 6. Or to be an *accuser of them*. Revel. 12, 10. Levit. 19. 16. Pro. 16. 28. If we heare one rejoyce at the secret infirmities of the godly, or open scandals of Hypocrites Pro. 11. 13. for none doe so but *Gods* enemies, as is plaine by 2 Sam. 12. 14. because our brothers fall, is the Devils victory.

Againe, If we heare one carp, and fret against the

word refusing to heare it, John 6. 66. and 8. 2 Cor. 2. 15. 16 Pro. 29. 1. Or to withstand preaching of it: 2 Tim. 3. 8. Acts 13. 10. Or last If we heare a Minister in his preaching, to disgr or revile the godly: So *making sad the hearts of righteous*: Or to *justifie the wicked, so strengthning th in their evill courses, by preaching unto them peace*, E 13. 22. Pro. 24. 24. Vpon any of these grounds, may boldly censure him a wicked man, and for present in a damnable condition.

And this is warranted by the word of *God*, besides that they are sufficiently marked out, a branded by the *Holy Ghost* for such, in the places fore quoted. The word else where gives two infa ble rules whereby to know and judge of a wick man. The one is *by his workes*, the other *by his wo* the which will be more demonstrative, if we ta this received *Axiom* along with us, as a grou whereon to build our insuing discourse: Name that

Every particular man, is either in his sinnes, un generate in the *state of nature*, and so a wicked ma or else he is in the *state of grace* a beleever, and so child of *God*. For there is not a mean betwixt ther Every soule saith *Chrysostome*, is either the *spou Christ*, or the *Adultresse of the Divell*. We are eith a branch sprung from *Adams* stock, which draw sap from that cursed roote of death, or else we a transplanted into the vine *Christ*, and draw our s from him.

Now if we draw sap from this *vine Christ*, its in possible but we should beare the *fruits* of the *spir* which are *love, ioy, peace, long suffering, gentlen goodn*

goodneſſe, faith, meekeneſſe, temperance, recknoed up by the Apoſtle. Gal. 5. 22. 23. And ſo on the contrary, if we draw ſap from nature, and bring forth the *fruits and workes of the fleſh*, which are manifeſt, as *Adultery, uncleaneſſe, Idolatry, Witch-craft, hatred, varience, emulations, wrath, ſtrife, ſeditions, hereſies, invyings, murthers, drunkenneſſe, revilings* and ſuch like, verſe 19 20. 21 Its impoſſible but we ſhould be the children of the Divell for *he that committeth ſinne*, ſaith our Saviour (meaning conſtantly and greedily) *is of the Divell* 1 John 3 8 Which maketh him ſay to the *Jewes, Yee are of your father the Divell, and the luſts of your father yee will doe*, John 8 44. And againe, verſe 34. 39. Where the point is further amplified. And to this *St. Paul* gives teſtimony, Rom. 6. Saying, *Know yee not, that to Whom yee yeeld your ſelves, ſervants to obey, his ſervants yee are to Whom yee obey: whether of ſinne unto death, or of obedience unto righteouſneſſe.* verſe 16.

Whence it is, that our Saviour warning us to beware of wicked men; ſaith, *Yee ſhall know them by their fruits*, Mat. 7. 16. *Do men gather grapes of thorns, or figs of thiſtles* ſaith he: Even *ſo every good tree, bringeth forth good fruit, but a corrupt tree, bringeth forth evill fruit.* verſe 17. 18. And in verſe the 20. he tells us againe, repeating the ſame words, that *by their fruits we ſhall know them.* Yea, we may know them by their want of fruit: we more then ſuſpect want of ſap in the *root* of a *tree*, if we find barrenneſs in the *branches.* If either it have *bad fruit*, or *no fruit*, it is but a *dead faith.* And the true method of grace is, *ceaſe to doe evill, learne to doe well.* Iſay 1. 16. 17. for as grace enters into the heart, ſin goes out, like *aire* out of a *veſſell*

a *veſſell*, when *wine* is powred in. Or as it fares wit *Women*, that having once conceived cann admit of a ſecond conception, untill they be deliv red of the firſt. *They*, Saith St. *Paul*, *that are Chriſ have crucified the fleſh, with the affections and luſts*, Ga 5.24. But more fully to the point in hand, is that 2 Tim. 2. 19. *The foundation of God remaineth ſure, an hath this ſeale: the Lord knoweth who are his* [and that we may know likewiſe who are his, it follow eth excellently] *Let every one that calleth on the nam of Chriſt, depart from iniquitie*. *Words* and *actions* ex preſſe our hearts to men: *thoughts* to *God*.

So that this is one infallible rule, which the word of *God* hath ſet downe whereby in many caſes, one man may know and judge of another: for *the tree i knowne by his fruit*. Mat. 12. 33.

Sect. 21.

2. The ſecond rule is by his words, and this is n leſſe infaliable: for *out of the abundance of the heart the mouth ſpeaketh*, Mat. 12. 34. *A good man* ſaith our Saviour, *out of the good treaſure of his heart, bringeth forth good things*; He will be as carefull, of what commeth out of his mouth, as what enters into it, and as circumſpect, to keep his ſpeech free from obſcenety, and prophaneſſe as his meat from poyſon He will either be ſilent, or his ſpeech ſhall be better then ſilents. Yea, his tongue uſually, as being toucht with a coale from the Altar: miniſtreth grace unto the hearers, and warmes the affections of the ſtanders by.

Whereas contrarily, *An evill man out of the evill treaſure of his heart, bringeth forth evill things* Mat. 12. 35. Yea, *his tongue* is ſo *ſet on fire from hell*: James 3. 6. that

6. that your eares willglow to hear him. For for the moſt part he utters nothing but rotten and filthy language, interlaced with oaths and untruths. Yea, it is much if *oaths* ſtrive not for number with *words*, *ſcoffes* with oathes; and *vaine ſpeeches* with both. So that their very ſpeech bewrayeth them, as ſhe ſaid to *Peter*, and Sir *Thomas Moore* to *Eraſmus*, or as *Auſtine* of *Ciprians* ſtile. For as if it were not miſerie enough for them to be wicked, except they alſo ſhewed it to the world that others might hate them for the ſame (and certainly it is both a mercy to us, and a juſt judgement of *God* upon them: that their *tongues* are as bad as their *hearts*) like ſerving men, they ſuddainly tell us without asking who ownes them: whether *God* or the *Divell*, that *Satan*, and not the *holy ſpirit* beareth rule in their ſoules. For where have you a *drunkard*, or *ſweaver*, or *lyar*, or *luſtfull perſon* and the like ſo wile: but he muſt tell to every one that comes in his company, that he is ſuch an one; Even as a *foole telleth every one he meets, that he is a foole*, Eccleſ. 10. 3. And indeed as *oyle* will not be hid in *water*: No more can ſuperlative wickedneſſe be kept cloſe in the heart. For heare ſuch but ſpeake, and you ſhall find them to be of the *ſerpents broode*, either by their *ſwearing*, or by their *ribaudary*, or by their venting ſome way their *enmity* and *malice*, againſt *Gods* people and goodneſſe.

Which being ſo, how can they blame us for granting what they both affirme and invite us unto? Or for indeavouring them that good, which (if wiſe) they would value more then ten thouſand worlds.

But thirdly, If in their *paſſion* they would but heare *reaſon*: Beſides our warrant from *Gods word*, and

and their inviting us ſo to doe: It cannot be other-wiſe in the judgement of nature: for the *tongue* (ſaith *Pithagorus*) is the bewrayer of the *heart*. And a man is by nothing better knowne ſaith *Seneca*, then by his communication. The habit of the mind ſaith *Diogines*, is beſt perceived by a mans talking. And *Socrates* is peremptory, that he who cannot rule his tongue, can much leſſe rule his luſts. And another of them, There is the like correſpondence between the *heart* and *tongue*, that is betweene the *bell* and *clapper*. Evill ſpeaking diſcovers an evill heart: as the ſtriking of the *clapper* does a broken *bell*.

Yea, It were ſenceleſſe to beleeve the contrary, for is it poſſible that the *fountain* ſhould be *pure*, when the *ſtreames* which flow from it are ſo *corrupt*? Can it be imagined, that one ſhould defile his owne *tongue*, that he may defile anothers *eares*? That he ſhould take the fire of his owne luſt, and by the utmoſt of his endeavour fling it in at the *windowes* of every ſoule that heares him, to ſet them on fire alſo? If his heart were not altogether graceleſſe? Nor is this all; for leaſt this *poyſon* ſhould not hurt, he conſerves and ſugars his filthineſſe in wit: that death may be ſure to be ſwallowed. And that it may enter, and piarce the deeper, he pointeth it with the ſharpneſſe, and pleaſantneſſe of invention and eloquence: ſo becomming a Divell unto men, by turning wit into temptation, and perverting that excellent iſſue of the ſoule, to be a factor for the fleſh: Yea, to carrie errands of beaſtlineſſe, betweene the *inventer* and the *hearer*: ſo becomming a deſtroyer of ſoules, while it foldeth up the ſin in ſweetneſſe.

Now

Now well may the *clusters of grapes*, which grow upon a spirituall *vine* be hid under the *leaves* of temptation sometimes, that they cannot be seen : but its never knowne that *grapes* and *garicke* grow upon the selfe same *stalke*. Nor will any man beleeve, good *wine* to be in that *vessell*, from whence vinegar is dayly drawne forth.

True it is, such an one may flatter himselfe, and boast that he hath a good heart and meaning : what soever men judge of his words. But *Satan gulls* him most grossely : for besides what hath been spoken, The *Holy Ghost* witnesseth that there is no *fellowship betweene light and darkenesse, Christ and Belial.* 2 Cor. 6. 14. 15. That the *Arke* and *Dagon*, cannot lodge under the selfe same roofe. 1 Sam. 5. 4. And our Saviour Christ tells us plainely, that both good and bad at the last day, *shall be judged by their words*, Mat. 12. *By thy words thou shall be justified, and by thy words thou shalt be condemned*, verse 37. Yea, how light soever thou makest of them, thou shalt give *an account at the day of judgement, for every idle word* thou speakest. verse 36.

Away then with that more foolish then common boast of a good *heart* : when the *tongue* is foule, and the *life* filthy. For when *smoake* comes forth of the *chimny*, there must needs be *fire* on the *harth* ; when the floods of corruption come gushing out at thine *eyes*, *hands* and *mouth*, there must needs be a fountain within thine *heart*, which maintaines them.

True we know nothing of thy future estate, or touching *Gods* decree : what then, It is easie to say whether it be *day* or *night* with thee, although wee [illegible] *Moons*. Thou seest not the

wind,

wind, thine *heart*, thy *braines*, thy *soule*: but the noyse and operation of the *wind* doe prove it. The panting of the *heart* doth expresse it, the thoughts and imaginations of the *braine* does declare it, and *life*, *sence*, and *motion*, shewes that thou hast a *soule* in thee. And so much of the first particular.

Sect. 22.

2. Secondly nor do they determin of any ones final estate, be he never so wicked. Well may some sensuall Ignoramous, or enemie to Religion: who hath no more skill in Scripture, then a beast hath in musicke doe so: calling others that are lesse civill, or more vicious then himselfe reprobates. But I never heard a knowing Christian use the Phraise in such a sence, of any particular person.

Secondly, well may a professor of Religion answer a scoffing adversarie, that sets his wit and learning upon the tenters to argue against the truth, and floute at holynesse: that he seemes to be of a reprobate judgement, in calling good evill, and evill good *Isay*. 5. 20. Or others, that oppose and persecute the truth; that they are for the present in a reprobate condition: (which may be affirmed of all the Elect, before their conversion. It being a true rule whosoever is converted shall be saved: but all that shall be saved are not converted.)

Or lastly, they may happen to tell such as are ignorant of the principles of Religion, or such as are meerely civill: that they are yet in their natural condition, and enemies to *God*. And that they are no way fit to dye, before they are able to *yeeld a reason of the hope that is in them*: and can prove a manifest change in themselves, which is a truth undeniable,

for

for *except wee be borne againe, we can never enter into the Kingdome of God*, John 1. 13. and 3. 3. 6. 1 Pet. 1. 23. Rom. 8. 13 1 Cor. 15 50. Gal. 6. 8. 1 John 2. 29. and 3. 9. and 5. 4. 5. 19. Yea, theſe are not only truths, but ſuch *profitable* truths, and *wholeſome* Items, ſuch *faithfull, friendly* and *ſoule ſaving offices*, that had they eyes to ſee it, and hearts to make uſe of it, they would more love us for this our love and *faithfullneſſe*; then *Jonathan* did *David*, for his *fortitude*. And heartily bleſſe *God*, that ever they met with ſuch plaine dealing people.

I know (and that by experience) our enemies are either ſo *ignorant*, that they cannot diſtinguiſh betweene theſe expreſſions and the former. Or ſo *malicious*, that upon all occaſions they will wreſt our meaning ſo, as may make moſt to our reproach. I know alſo, that it is a dayly ſlander caſt upon the religious, and beleeved through a *combination*, and *confederacie* of their *envie* and *ignorance*, that we doe judge them reprobates, & damn them to the very pit of Hell. And that we are like theſe paſſionate ſpirits *Luke* 9. 54. 55. who ſeeing the *Samaritanes*, leſſe courtious to *our Saviour* then they expected: would have *fire from Heaven in all* haſt to conſume them. But it is altogether falſe, and they who have thus affirmed are bound to repent of it. For firſt we thinke leſſe *zeale*, more *charity* and *diſcretion* fan better: and doe acknowledge, that his deteſtation is too deep, who will *burne* his *linnen* becauſe tis *ſoule*.

Secondly, there is ſo little truth in the other part of this calumny that I could never yet heare of one man, that (being a profeſſor of religion, or any

whit

whit verst in the Scripture) durst in the least mea
sure undertake to determine of any one's finall
state. Yea take one that is the most rashly tenso
ous and ridged, the most strict, or indiscreet Nov
in Christianity that ever was: And he will confess
that what the most vile are, he hath been: a
what himselfe is, the other may be before to mo
row. As who can be acquainted with the histor
of *David*, *Solomon*, *Manasses*, *Peter*, *Paul*, *Ma*
Magdalen, the *Thiefe*, &c. And not acknowledge
that the streames of true *repentance*, flowing fro
Faith in *Christ*: will wash cleane, and quite remo
the foulest sinnes, whether *Theft*, *Whoredome*, *pra*
murther, *persecution of the truth*, *sorcery*, *idolatry* a
the like. Yea, they know from the word, that eve
the *sinne against the holy Ghost* were not unpardon
ble, if the partie could but repent. And that Go
mercy is often such, that where sinne most abound
there grace may as much abound. As in *St. Pau*
Mary Magdalen, &c. *Luther* was a *Monke*: *St. Au*
stin a *Manichee* Yea, one fright changed *Saul*,
bloody *persecuter*, into *Paul* a most famous *Pre*
cher.

And not seldome doe they prove the rarest Chr
stians, who have longest continued in *Satans* servic
that they may with double industry, redeeme th
time they have lost, and the evill they have com
mitted. As it is often observable in Scripture, th
the children of women long barren, proved mo
famous and excellent. As *Sara* brought forth *Isa*
Rachel Joseph, *Hannah Samuel*, *Manoa Samso*
and *Elizabeth John the baptist*. Not that any shou
presume to sinne, or continue in sin, that grace ma
abou

abound: For we read not of a pardon for ſuch a ſinne.

Briefly to ſhut up, and ſtop the mouth of this ſlander: Let the malicious know, that as it is with *trees* whereof ſome are *fruitfull* in the *beginning* of Summer, ſome a *little after*, ſome in the *midſt*, and ſome at the *latter end* thereof: So it is with *Gods Elect*, and only they are counted barren, and unfruitfull by us, which beare no fruit at all: neither in *beginning*, *middle* or *end*. Or as it fares with *women* that are a long time *barren*. who notwithſtanding may afterward prove *fruitfull*, and happie in child bearing. Though I could ſay more to make thee aſhamed, for ſo ſlandering the ſervants of *God*, if it were profitable for thee to heare it: But I feare leaſt when I have reſcued them, thou ſhouldeſt cut thy owne throat with the ſame weapon. And yet I know no warrant I have, to bawke any particle of divine truth: Wherefore heare it, and in caſe it doe prove thy bane thanke thy ſelfe, I am guiltleſſe. The caſe is this, Thou thinkeſt we judge every notorious ſinner, or malicious Perſecuter a very reprobate, though he be but in the midſt of his way: But this is ſo far from truth, that we can call *God* to witneſſe, we dare not pronounce definitive ſentence, upon the wickedeſt man alive: though we even ſee his departure to be never ſo ſuddaine, or deſparate, knowing that the mercy of *God* may come, betweene the *bridge* and the *brooke*, betwixt the *knife* and the *throat*. And that repentance may be ſuggeſted to the heart, in a moment, in that very inſtant. But this only may be, there is no promiſe for it. Many threatnings againſt it, like that *Proverbs* 1. 24. to 32. little

likely hood of it. And certainly ſuch an one, le
behind him to his friends but ſmall hope and c
fort of his ſalvation. And ſo much of the ſec
particular.

Sect. 23.

3. Thirdly, Neither can it be proved, that
one of them dares judge the worſe of another
what he hath been: provided he is now a conv
For they well know and conſider, that the ſi
which went before our converſion, can nothing
judice us having repented. For true repentance,
faith in Chriſt: wipes and waſhes away all
ſtaine and guilt of them, even out of the ſigh
God, much more ſhould it doe ſo, out of the ſigh
men.

True they are the greateſt of ſinners in their
apprehenſion, or *of ſinners the chiefe* as St. *Paul*
himſelfe, but others ought not ſo to judge of th
For as holy *Barnard* expreſſeth it, *a ſinner* upo
repentance, is a ſinner *and no ſinner*: A ſinne
his owne apprehenſion, none in *Gods* account.
which ſee a booke caſe or two, Luke 15. 24. 29.
1 Tim. 1. 13. Acts 26. 10. 11. 12. Where we h
the *Prodigals father*, ſpeaking as *ſparingly*, and
ly, and *lovingly* to him as is poſſible: but not a
of his groſſe demeanors, while the repenting
himſelfe, thinkes he cannot have tearmes od
enough, wherewithall to aggravate his offen
And the ſelfe ſame difference of expreſſion,
have between what the *Holy Ghoſt* uſeth of St.
and what St. *Paul* uſeth of himſelfe. And ſi
thoſe ſinnes are not ours, whereof wee have
repented: The *skin* that is once *waſhed*, is as

from *foyle* as if it had never beene *foule*.

And indeed, if the man be new, why ſhould the old names of his ſinnes remaine, and be caſt in his teeth? In a mans converſion, *Old things are paſſed away, and all things are become new.* 2 Cor. 5.17. A new life, and a new courſe ſhould not be diſgraced, nor diſcouraged with the odious rehearſals of a mans old ſinnes. Neither does the mercy of our *God* meaſure us by what we were, but by what he hath new made us. Otherwiſe it would be wide with the beſt, for ſhould the *eye* of *God* looke backe to our former eſtates, he ſhould ſee *Abraham* an Idolater, *Paul* a Perſecutor, *Manaſſes* a Nigromancer, *Mary Magdalen* a Curtizan, and the beſt vile enough to be aſhamed of himſelfe. Now if *God* have *remitted* why ſhould we *retaine*? why ſhould not we pardon where he doth?

And yet how common is it with our malicious enemies (when they can find nothing elſe to lay to our charge) to caſt in our teeth our former failings? reſembling the *Prodigalls elder brother*, Luke 15.28. 29, 30. whoſe *evill eye, envyous tongue, churliſh and malicious carriage*, paints them out to the life. Though no great matter, for if the *world condemne* us, and *God doe acquit us*: *ſinne* may *grieve* and trouble us, but the *Divell* himſelfe ſhall never *hurt* us.

Sect. 24.

And ſo you have the reputed Puritans practice in point of judging, and ſenſoriouſneſſe, with the rules they obſerve therein; and the ſame proved to be juſt and warrantable from the word. Now ſee how raſh, and partiall their malicious enemies and

accuſers are in judging of them: and how diame
ally oppoſite they are, to the wiſe judgement
Chriſtians. As bring them to the tryall, who
ſure the religious to be the only cenſurers.

It will plainly appeare, that they obſerve not
one of theſe rules from Gods word, for

1. Firſt, inſtead of judging men according
to their conſtant, and common practice: If they
heare of a profeſſor of religion, (for otherwiſe
have no quarrell againſt him) that through hum
frailty, or ſome ſtrong temptation, does overth
himſelfe, or *is overcome in a fault*, at unawares,
are ſo far from *reſtoring ſuch an one in the ſpirit of*
neſſe, or *conſidering* it may prove their owne or
other mans caſe: which is the *Apoſtles* caveat,
6. 1. That for this one, bare, ſingle act, they
moſt unjuſtly, and uncharitably, judge him
an Hypocrite, and a Diſſembler. Yea damn hi
the very pit of Hell. An *aſſertion*, that deſerves
rod: for to things impoſſible, the law compe
no man: Saies my *Lord Cooke in his reports.*
ſurely they expect, we ſhould ceaſe to be m
ſoone as we become religious: And that if
have once choſen us to be his ſervants, and giv
his *ſpirit* and *grace*: we ſhould thenceforth bee
pure, and unmixt nature. For were they of a
judgement, they would at leaſt know: that
Hagar, or in-mate ſinne (though ſhee have ma
blow) will not be turned quite out of dores.
that it is ſo bred in the *bone*, that it will never
the *fleſh*: till our bones be ready with *Joſephs*
to be carried hence. For *in many things wee ſinn*
ſaith St. *James*, *James* 3. 2. Yea in all things,

let fall many ſinnes: as our owne hearts out of minutely experience can tell us. For though I dare not ſay, that this or that action is ſinne: Yet I dare ſay there is ſinne in the action, bee it what it will: For though wee are perfectly juſtified by the righteouſnes of *Chriſt*, and have all graces (in their meaſure) wrought in us, in the very act of our owne converſion: yet our *underſtandings* are but in part *inlightned*, our *wills* and *affections* but in part *ſanctified* by the ſpirit. Neither is it for us to expect a full ſtature, in the Cradle of our converſion: For as *nature*, ſo *grace* riſes by many degrees to perfection.

I grant there is a *perfection of parts*, and a *perfection of degrees*: and that the grace that is infuſed into us at the firſt, is perfect in regard of the parts; As a *Child* is a perfect *man*, in all the parts of a man, but not perfect in regard of degrees, or in the quantity of every part: for we grow up in grace, as a Child does in ſtature, untill wee attaine to glory, which is grace perfected. *God* deales in *ſpirituall* proceedings as in *naturall*, *ad extremma*, *per media*: to extreames by the meane. *Non naſcimur ſenes*: we are not borne old men, but firſt *Infants*, then *Striplings*, after that *men*. Yea the Infant in the Mothers wombe, firſt liveth (as *Ariſtotle* will have it) the life of a *Plant*, then of a *ſenſitive creature*, and then laſt of all of a *man*. And did not hee, who was *God* from eternity, and might have beene perfect man in an inſtant: by many degrees riſe to perfection, both of his manhood; and the execution of his mediatorſhip, to teach us the neceſſity of leaſure in ſpirituall proceedings? Grace in its growth is like the change of a mans *haire*, from black to gray: or the growth of a

Tree, which is not wrought in a *moneth*, or a *yeare*, but in *many yeares* we not perceiving how.

It is not with the *Trees of righteousnesse*, as it was with the *Trees of Paradice*: which were created perfect, and full of *fruite* the first day. But as in nature there is first a *seede*, then a *Plant*, then a *Tree*, then *fruit*, as a mighty *Oake* riseth of a small *Akorne*: so in grace: Wee are *conceived* of immortall *seed*, *borne* of the *spirit*, bring forth the *buds* and *blossoms* of grace: and so go on to perfection; yearly increasing in the *fruits of obedience*. We get not at once jumpe into *heaven*, nor at one stroake kill wee the *enemie*.

Many are the vices, and imperfections: wherewith our soules (even from our Cradles,) have been tapestred: and strive we never so to be rid of them, they will still be hankering about us, for harbor and abode. Well may we overcome those cursed *Canaanites* so: as they cannot rule, and raine in us as in former times: but we shall never utterly expell them from dwelling amongst us. For doe what wee can, yet still they will be as *thornes in our sides*, to vex and grieve us.

The *Regenerate man* is not wholy *spirit*, as the *Carnall man* is wholy *flesh*: *The flesh will be lusting against the Spirit, as the spirit against the flesh*: the one will be tempting us unto sinne, as the other is ever stirring us up to holy obedience. The work of grace though it doth not suffer Christians to live *as they list*; yet it does not inable them to live *as they would*. It is not so broad as to allow of corruption: nor so narrow but it will permit of corruption.

The best Christians in this their state of imperfection

ction; are like gold that is a little too light: which needs ſome grains of allowance to make it paſſe. We muſt grant the beſt their allowance, and ſuply out of our love and mercy, what wee ſee wanting in them.

You have heard of the patience of Iob, ſaith St. *Iames*: and we have heard likewiſe of his fits of impatiency too: but it pleaſed *God* mercifully to over look that: whom we might doe well to imitate. And indeed we may aſwell expect that a Phyſitian ſhould never be ſick, eſpecially of a mortall diſeaſe: as that the holieſt, and greateſt profeſſor of Divinity, ſhould live without falling into ſin, yea the greateſt ſinne, if God in mercy hinder not. Neither does God expect other obedience from his, then *evangelicall*. Indeed as the Angels are pure ſpirits, ſo alſo God requires puer worſhip, and ſpiritual ſervice of them. But in his Children, he doth not ſo much behold what we do, as accept of what wee would doe. For (like a loving Father, to his tender Child) he accepts affecting, for efecting; willing, for working; deſires for deeds, purpoſes, for performances, pence, for pounds.

True the unbeleever, is under the ſtrict rigor of the law, and bound to keepe it, both actually, and ſpiritually: but the beleever hath Chriſt to free him, both from that rigor and penalty of it: in whom his failings are pardoned, his affections, purpoſes, deſires and indeavours accepted, as if hee had performed totall obedience. The *Lord Chriſt that worketh in us, both the will and the worke*, will accept the will for the worke. and that which is wanting in us, he will ſupply with his owne righteouſnes.

An honeſt purpoſe bears out many errors in the

eye of mercy. King *Asa* had divers (no small) faults, yet with one breath doth God report both these: *The high places were not removed*, And *nevertheless Asas heart was perfect*. How pleasing a thing is sincerity of heart, that in favour thereof, our just God digests many an error. Hee will not see weakenesse, where he sees truth. *There is no condemnation* (saith St. *Paul*) *to them that walke not after the flesh*, *Rom.* 8. 1. Hee doth not say that have no flesh in them, but which walke not after the flesh. It is the main course of our life, that must either allow, or condemne us; not some suddain, and particular eruptions. And pitty it were that the best man should bee judged by every of his actions, and not by all.

But how unlike unto God are these men: for let a professor of religion, but once slip in all his life (As a horse may stumble that has four feet) even for this single slip; all his graces, and good parts (bee they never so eminent and many: and he never so deserving) shall bee imputed to hypocrisy, and himselfe made the object of all their malice.

When perhaps themselves not onely commit the same sinnes, or farre greater: but live in them, without feare, or remorse, or the least desire of amendment, being much like, (but farre worse then) *Iudah*, who condemned his daughter in law *Tamar*, to be burnt for being with child: but never considered his owne greater crime, first in detaining her from marriage, secondly in seducing her with bribes to play the whore, and lastly in acting that foule sinne with her. *Genesis* 38. 24. to 27. Or the Scribes and Pharisees, who used to *lay heavy burdens upon other mens shoulders*, *When themselves*

would

would not move them, with one of their fingers. Matth. 23. 4: Nor doe they reſt here, for

Sect. 25.

2. Secondly, they will judge one an hypocrite, for the leaſt fayling, or infirmity they can eſpy in him: although the tenore, and maine courſe of his life beſides, be a conſtant current of holineſſe, and cenſure the ſmalleſt offence, which a Godly man but once commits, more deepely: then the groſſeſt crimes themſelves repeate every day. Other mens Gnats with them, are harder to ſwallow, then their owne Camels.

Its worth the obſerving, how quick-ſighted theſe raſh ſpirits are, in other mens faults, and how blinde to their owne. If a moate bee in their brothers eye; their eye is ſtill upon that moate, and ſo much of every act ſhall bee taken, as will ſerve for lime-twigs to take us: the reſt which cannot but bee well conſtrued, ſhall ly uſeleſſe and unnoted. Yea even the leaſt over-ſight, or indiſcretion in a profeſſor, prevailes more with them, to make them ſpeake evill of him, then much good can do to make them ſpeak well of him. Becauſe naturall men, are more apt to diſpraiſe faults in others, then to commend things well done; and in themſelves, to think more of one good deed, then of a hundred bad ones.

And whereas the ſincere, and upright will pardon many things in others, which they will not tollerate in themſelves, theſe on the contrary, will make the ſame things puniſhable in us, which they hold alowable in themſelves: as if they would compell us to goe to heaven, while themſelves are content to take the other way.

Now

Now theſe men, who can ſooner, and more clearly diſcerne, a moate in anothers Eye, then a beame in their owne: are juſt like the Phariſees. Who could ſee more unlawfulneſſe, in the diſciples plucking a few *eares of Corne*, and the *Palſy mans carrying his bed* upon the Sabath day, then in their owne *covuring of widdows houſes*, and could better affect themſelves, to be the greateſt of ſinners, then *our Saviour* to be in company with ſinners. Yea to murther Chriſt, then others to beleeve in him. *Ioh.* 7. 48.

Indeede they ſeeme to be tranſcendantly Charitable, even loving, and careing for their neighbours more then themſelves, reſembling ſome husbands, who care more for their wives honeſty then their owne. But the true genuine reaſon is, theſe ridged cenſurers, as they can ſee another, but not themſelves without a glaſſe; ſo they looke to others, not to themſelves, and they have much the more quiet for ſo doing, an evill conſcience, beeing like a bad wife, that will either bee gadding abroade, or ſcolding at home.

Sect. 26.

But could I prevaile with theſe men, I would wiſh them to be ſure that what they heare of ſuch a profeſſor be true; becauſe, Firſt report, and that from the Devils ſervants: is not a witnes of ſufficient credit, to make them paſſe ſentence upon a ſervant of God.

Indeede if thou wilt bee led by report, no marvell that thou condemneſt them to the pit of hell; for thou ſhalt be told, that ſuch a puritane will not ſell a pennie-worth of *Aqua-vitæ*, upon a ſabbath to ſave a mans life.

That

That another will refuſe to receive mony upon a bond, or morgage to day, being the Lords day; that he may take the forfeiture, or a good round compoſition to morrow. That another hath undone ſuch a man by extortion, and ſutes, and being deſired to let him out of priſon, makes anſwer No: hee ſhall rot there, for he is a wicked man, and it is Gods will I ſhould puniſh him. In fine thou ſhalt be told, that all profeſſors will ly, and Cozen, though they will not ſweare, and judge all to bee damned reprobates, who are not of their own ſect, with a multitude of the like, Every one of which reports is as true, as that *Naboth was a blaſphemer of God and the King. Ieremiah an enemy to the State. Paul a polluter of the Temple. Steeven a deſtroyer of the law; all the Diſciples deceivers.* and *Chriſt* himſelfe *a wine bibber, a Sabath breaker, a ſeducer of the people, a Belzebub*, &c. Which ſlanders were generally reported, and confidently beleeved in their ſeverall times: as the like are at this preſent. Wherefore, go not by heare-ſay, except thou loveſt lyes more then the truth.

Yea in this caſe, if thou didſt but know what wicked, and malicious hearts ſome have againſt the Godly; and how full they are *of the Serpents venom*, as being *Satans ſeede*; and *partaking of his nature*; thou wouldeſt acknowledge, that report joyned with the relaters own oath that he ſaw it, and knows the ſame to be true: is too weake a ground whereon to build ſo heavy a ſentence, as the imputation of an hypocrite. As I could inſtance from experience, did not the ſcripture afford examples thereof, as in the caſe of *Naboth, Steven, our Saviour Chriſt*. &c. But

Sect. 27.

2. Secondly, (For I will yet goe farther with thee) Suppoſe thou art an eye and an eare witneſſe, of one mans being drunke, of anothers ſwearing, or lying, of a third convicted of adultry, and the like: Each of them making an holy profeſſion, and ſhew of godlyneſſe, yet this is not a ſufficient ground for thee to conclude they are Hypocrites: for to conclude any man an Hypocrite, for one or two ſingle acts of impiety, when the tenor and maine courſe of his life, is a current of honeſty and goodneſſe, is againſt the rules, both of *Divinity*, *Phyſick*, *Experience* and *Philoſophie*,

Yea if one, or a few ſinfull acts, were a demonſtrance of an Hypocrite, what would become of thoſe Champions, and Worthies, recorded in holy writ, where we read that *Noah* was drunke, that *Lot* committed inceſt, that *Abraham* told lyes, that *Joſeph* ſwore prophanely, that *Jacob* uſed indirect meanes to get the bleſſing, that *Aaron* mutined againſt *Moſes*, and made a *molten Calfe* for the people to worſhip, that *David* committed both adultry, and murther, that *Peter* denyed and forſwore his maſter and the like of many other, the deare Saints, and ſervants of God.

My matter leads me to produce theſe inſtances the better to aſwage their malice, and ſtop their mouths, who are ſo raſh and uncharitable in judgeing their brethren in the like caſes. Nor ſhould I deal uprightly, if I paſſed them over.

But I grieve to thinke, what a deſparate, woefull, and contrary uſe many of them will make of it, for as ſundry of *St. Pauls* hearers, (*Spider* like,) wreſted

his

his Epiſtles, and other Scripture unto their own deſtruction, 2 Pet. 3. 15. 16. So theſe being of a ſerpentine nature, (and Satan by his policie working upon their depraved judgements, and corrupt hearts,) when they heare of the ſlips and falls of theſe holy men, will forthwith decockt the mercy of God into poyſon, and apply them as preſidents for imitation: yea as warrants for their continuing in their evill courſes. For although evill was never made to bee imitated, but goodneſſe: yet they will follow them in what they did amiſſe, imitate none of their vertues, nor once take notice of their repentance. And although God never intended one tittle of his word for a temptation, yet what is recorded therein, of the Saints falls, and his unſpeakable mercy, in pardoning the fouleſt ſins, hath proved by accident the loſſe of many thouſand ſoules.

But let ſuch know, that there cannot be a more groſſe, and ſottiſh deluſion, for what indeed is an argument of feare, they make an argument of preſumption in ſinning: and what they hope ſhall excuſe them, doth but more properly condemn them, becauſe they had that warning before them.

What *Pilote* that were in his right wits, when he ſeeth *Seamarkes*, purpoſely ſet to give warning of *Rocks, Sands & Shelves* where on others have made *ſhipwrack*, will take occaſion therby to run his *Ship* upon them: So what wiſe man, that tenders the ſafety of his owne ſoule, when he heareth theſe examples, which are recorded for our warning will not make them as ſo many monitors to warne him to take heed. For if they being ſo godly, had their ſlips and falls, *let him that thinketh he ſtands, take heed leaſt he fall.*

Nor

Nor will any that have grace, make their ſinnes and the mercy of God in pardoning them, any incouragement to goe on more ſecurely in a ſinfull courſe, but rather a caveat, and a ſpurr, to *worke out their ſalvations with fear and trembling*, as the Apoſtle exhorts. Phil. 2. 12. And whoſoever doth otherwiſe, is like wth that *fooliſh builder*. Lu. 14 28. to 31. to come ſhort of his reckoning. For their falls are written to *raiſe us up* when we are downe, nor to *caſt us down* when we are up: And appointed for our *conſolation* afterward, not for one *preſumption* before. They ſinned that thou mighteſt not preſume, they were pardoned that thou mighteſt not diſpair.

Sect. 28

Beſides there is a mighty *difference*, between the ſame ſinnes in thee, and in them whom thou ſo uncharitably cenſureſt: Namely between entertaining an evill *once* and *often*, between *falling* into ſinne, and *wallowing* in it like a filthy ſwine, or *continuing* therein a long time. Between an *action* and an *occupation*: between *ſins of infirmity*, and the *common practice of ſinne*: Betweene that which we *ſtrive againſt* and *grieve for*, and that wherein our *whole delight is*. Between *hating* what we doe, and our ſelves for doing it, together with *griefe* and *ſorrow* afterward: And being *glad* of it, *reioycing* in it, *boaſting* of it, yea *pleading* for it: and *applauding* our ſelves for our wickedneſſe. Between ſin *prevailing* as *a Tyrant*, and ſinne *raining as a lawfull Soveraigne*, Againſt the *intention*, and with full *reſolution*. Between being *hunted by ſinne and Satan*, untill we be overborne by the violence, and ſtrength of *his temptations*, and our *owne corruptions*; and ſo led captive

againſt

againſt our wils and beſides our *purpoſe*, and contrary to our *reſolution*: and yeelding *full conſent*, yea *hunting after ſinne*, and the *occaſions* thereof: Yea, *drawing ſinne unto us as With cart-ropes, and committing it even with greedineſſe*. Between being *better*, and *more carefull afterward*, as *Peter* after his deniall · and being *hardned* through the cuſtome of ſinne, *growing worſe and worſe*; *becauſe iudgement is deferred* and thou haſt hitherto ſcaped puniſhment. Between yeelding to *one ſinne*, and entertaining *all that offer themſelves*: So *adding ſinne unto ſin, and heaping up Wrath againſt the day of Wrath*. Between being ſurpriſed on the *ſuddaine*, when Satan hath us at ſome extraordinary *advantage* of time, place, company, &c, and committing it upon *deliberation, adviſedly, and of ſet purpoſe*: Yea ſtuddying, plotting, and deviſing how to make others joyne with us in the ſame ſin. Between *riſing up againe* by true and unfained repentance, being ſenſible of our owne weakneſſe, *bewailing the ſame*, carefully looking to our feet, *ſtriving* to runne more ſwiftly in the way of righteouſneſſe, *flying unto God* by fervent prayer, deſiring the *aſſiſtance of his ſpirit* whereby we may be able to mortefie our fleſh, and the corruptions thereof, never reſting until we have throughly *waſhed* our poluted *ſoules*, with the *blood of Chriſt* applyed unto us *by a lively faith*: and willfull *impenitencie*, joyned with *hardnes of heart*: Even *bleſſing thy ſelfe in thine owne heart, ſaying I ſhall have peace although I walke according to the ſtubbornneſſe of mine owne heart*. Yea the difference is ſuch, that the *Holy Ghoſt* in favour of the ſinceere and upright: will not vouchſafe to the one the name of ſin. As ſee 1 John 3. 9. *Whoſo is borne of God ſinneth not*,

(that is with full consent of will) and what saith the *Law* it selfe? *If violence be offered to a virgin, if she cry out shee shall not dye: but if she cry not out she shall be punished with death.* Deut. 22.25.26. 27.

Sect. 29.

Which being so, may make thee of another mind: that is to thinke much *better of them* whom thou condemnest, and far *worse of thy selfe*, 1. *Better of them*, for no mortall creature can be so vigilant or *Argus eyed*: but sometimes he may be surprised by an enemie. Sometimes grace is asleep in the holiest, and wariest breasts, while they are miscaried by their passions to their cost. To be alwaies, and unchangeably good: is proper only to the *glorified spirits in Heaven*. For in the *Church militant* here below a man may be a *good Archer*, though he doe not alwayes hit the marke. Yea, it hath ever been held that a few times *hitting*, countervailes often times *missing*.

2. *Worse of thy selfe*. For have they committed such and such sinnes, and so broken their promise and vow made unto God in *baptisme*? It was full sore against their wils, but thou never hadst the least desire to performe thine: Yea, it hath ever been thy whole delight to breake the same. And certainly he is an honester man, that owing a great sum of money and promising payment thereof, payes what he is able though he fall never so short of it: then he who owing the like sum, & making the like promise is so far from paying what he should; that he squanders away what he hath, and never intends to pay a farthing.

Are their sins in them, great sinnes, as great in them

them as in thee, what then? There is *ſinne in the regenerate*, there is *nothing but ſinne in the unregenerate*. Even the *Spouſe* in the *Canticles* juſtly complaines of her *blackneſſe, yet ſhe is faire among other women* Cant. 5. Though the *Publican* was not ſimply, and ſufficiently juſtified: yet he was rather juſtified then the *Phariſee*. Our *good actions cannot juſtifie us*, becauſe in them the fleſh luſteth againſt the ſpirit: Nor yet can *our ill actions condemne us*, becauſe in them the ſpirit luſteth againſt the fleſh.

Wee are all bound to keep the Law, and might have kept it perfectly had it not been our own fault. But ſince the *Fall* we cannot keep one tittle of it: ſo ſinne we muſt of neceſſity, and *the wages of every ſin is death* by that law: yet no neceſſity of dying the death, except we love death more then life. For *God* in his infinite wiſedome and goodneſſe, hath not onely found out a way to ſatisfie his juſtice, and the law: but *given his only begotten ſonne to dye for us, and to redeeme us, that whoſoever beleeveth in him ſhould not periſh but have everlaſting life*. Iohn 3. 16. A mercy offered and a way found out: that may aſtoniſh all the ſons of men on earth, and Angels in Heaven.

But are we *beleevers* or *unbeleevers*? this is the maine of all: for

Firſt, *God* eſteemes of faith above all other graces, deeds, or acts of ours; John 6. 28. 29.

Secondly, If we are beleevers, we have *Chriſt* for our ſurety, and he hath redeemed and delivered us from the rigor and curſe of the Law, Gal 3. 13. and 5. 1. Rom. 7. 6. and 10. 4. Neither are we *any longer under the law but under grace*. Rom 6. 14. *and ſhall be iudged by the perfect law of liberty*, Gal. 5, 1. James

1.25. Because *Christ* hath sufficiently satisfied h
fathers justice, for all the sinnes of the faithfull: a
paid our debt even to the utmost farthing, Isay 5
4. 5. 2 Cor. 5. 21. Heb. 9. 26. 1 Pet. 2. 24 Rom.
25. 26. 1 John 1. 7 9. Yea if we lay hold on him
a lively faith, our sins are his sinnes, and his righ
ousuesse our *righteousnesse*, Jer. 23. 6. Psal. 4. 1.

Not that we may sinne the more freely: for ev
to beleevers the *Law is given*, that grace may be
quired: and *grace is given* that the law may be *ful*
led, by us evangelically, for us by Christ (whose rig
teousnesse is ours) *perfectly*. The *Law* is a *glasse*
shew us our *spots*, the *Gospel* a *fountaine* to *wash* the
away. Wee looke upon the *Law* to keepe us fro
presumption, and upon the *Gospel* to keep us from
paire.

True every sinne a beleever commits deser
damnation, but no sinne shall condemne but the
ing and continuing in it. Secondly so our failings
not willfull, though they be many and great, y
they cannot hinder our interest in the promises
God. For *God that worketh in us both the will and t*
Worke: Will accept the will for the worke, and th
which is wanting in us, Christ will supply with h
owne righteousnesse. He respecteth not what *w*
can doe, so much as what *we would doe*: and th
which we would performe and cannot, he este
meeth as though it were performed.

Sect. 30.

Heare this all you that beleeve, and cry out
the depth! But let all unbeleevers (such as censure th
Saints as before is shewed) hang downe their head
and know to their sorrow: That except they

come new creatures, Chriſt ſhall profit them nothing. Gal. 5. 2. For being out of *Chriſt* they are *bound to keep the whole law.* Gal. 5. 3. Or ſtand liable to ſuffer the penalty thereof for not keeping it. For though this be the condition of the New Covenant, *Beleeve and thou ſhalt be ſaved*: yet all that they have to truſt unto is, *Doe this and live*, Rom. 10. 5. And *curſed is every man, that continueth not in all things which are written in the booke of the law to doe them.* Gal. 3. 10. And I wiſh they would ſeriouſly thinke of it.

Indeed *put yee off, concerning the former converſation the old man, which is corrupted through the decievable luſts, and be renewed in the ſpirit of your minds, and put on the new man, which after God is created in righteouſneſſe and true holyneſſe*: Epheſ. 4. 22. 23 24. and then all the former promiſes, and priveledges will belong unto you. but not before. And ſo much to make thee *wiſer*, now to make thee *better.*

Secondly, It may cauſe thee to ſinke down with ſhame to conſider, that thou haſt taken incouragement from the ſinnes of *Gods* people, to goe on more ſecurely in thy evill courſes. They ſinned, and God pardoned their ſinnes, not to make others preſume to doe the like: but to keep others from preſuming on their owne ſtrength, or from diſpairing in caſe they ſhould through humaine frailty fall into the like.

Neither did *God* ſhew mercy to them, that himſelf might be more diſhonored, but to gain therby more glory to himſelfe. As for example, God could have ſent *Nathan* ſooner to *David*, and checked him in his firſt project of ſinning: So had *Bathſheba* beene chaſt, *Uriah* alive, and himſelfe guiltleſſe of mur-

ther: But that almighty wisedome, knew how
win more glory by the *permission*, then by the
vention. By the *permission* of *one sinne*. to prev
milions; how many thousands had presumed
their owne strength, if such a Champion had
false? How many thousands had dispaired in
consideration of their owne misdeeds, and wea
nesses: if such sinnes had not found remission?
happie for all after times, that we have such pr
dents: so *holy sinners*, so *sinfull penitents*, there
have taught us by whom to stand.

Sect. 31.

But to stop thy *mouth* (for I have little hop
convince thy *iudgement*) I would seriously kno
Whether thou wilt conclude that *Noah*, *Lot*, *A*
ham, *Jacob*, *Ioseph*, *Aaron*, *David*, and *Peter* were
Hypocrites: which by consequence thou doest,
perceiving a man to fall once, or twice into so
grosse sin, thou presently condemnest him for
Hypocrite. Yea herein thou dost closely maint
those old and foule heresies of the *Catherines*, *Pel*
ans, *Donatists*, *Novations*, *Carpocrations*, *Jovinian*
damites, the *Bagadors* in *Almaine*, *Ebian*, *Giselbe*
and their followers: who fondly held that *Gods* p
ple were regenerate into a pure & Angelical est
having their wills as free as *Adam* before his
Yea, that they were as innocent and as free from
ginall, and actuall sinne as *Christ* himselfe, (the o
nion of our braine sicke *Antinomians*, and *Famil*
Which proves thee a *Puritan* in thy *iudgem*
though in thy *Practice* thou art an *Athiest*. Wh
as those whom thou calleſt Puritans, abominat
opinion of selfe purity and righteousnesse; as
know

knowing that nothing can be more ridiculous, nor repugnant to wholeſome doctrine, the mercy of *God*, and a mans owne ſalvation. Wherefore thou ſhalt doe well, to be more ſparing in thy cenſures, and more warie whom thou condemneſt of hypocriſie.

And then being upon a ſure ground, that thou haſt light upon one that is ſo indeed, favour him not, but uſe him as ſometimes *Innes* of Court men, doe a *Cheat*, or a *Bayliffe*, or worſe if thou canſt, for thou canſt not uſe him worſe then he deſerves: For though Hypocriſie comes neareſt to vertue, in her outward habit, and deporment: yet ſhee is the worſt of vices. For as the beſt things corrupted are the worſt, ſo diſſembled piety, and fained ſanctitie, is double iniquitie, and far worſe then open impiety, as *S. Auſtin* ſpeakes. And therefore Hypocrites, ſhall have a double portion of vengeance, the loweſt and deepeſt place in Hell, as our *Saviour* intimates. Mat. 23 14.

Thirdly, take heed that in calling another Hypocrite thou condemneſt not thy ſelfe: for ſo thou doeſt, if thou art guilty of the ſame crimes which thou layeſt to his charge. Rom. 2. 1. 3. And *with what judgement thou iudgeſt, thou ſhalt be iudged, and With what meaſure thou meeteſt, it ſhall be meaſured to thee againe*, Mat. 7. 2. Wherefore thou Hypocrite *Firſt caſt out the beame out of thine owne eye, and then thou ſhalt ſee cleerly, to caſt out the moate out of thy brothers eye.* Mat. 7. 5.

When thou ſeeſt thy brother ſlip, firſt reflect upon thy ſelf, and ſay with *Plato* am not I ſuch an one? or with *Auſten* may not I doe the like? for he that

will caſt a ſtone at an offender, muſt be free himſelf before *Samuel* doth charge *Iſrael* with their ſinne, clears his own innocency. 1 *Sam.* 12. And were it ſtrange, that the *witch* ſhould tell the *jugler* hee ha a bad conſcience. Or that the hypocrite ſhould ta at the Player, or the Vſurer challenge the theefe. if ſo, will they not retort this anſwer, *Phyſitian ha thy ſelfe.* Luke 4 23.

And ſo much touching the ſecond miſtake theſe ſhallow brains, in judging their neighbour

Sect. 32.

3. Thirdly, theſe raſh ſpirits out of a blind uncharitable pride, are ſo deſparately cenſorio that they will not only count their brother an pocrite for infirmities; ſo reſembling *Jobs* frien but in caſe they obſerve ſome glorious profeſſor fall into any notorious ſcandall, as *David* did into dultry, and murther, or prove himſelfe an hypocr by *vttorly falling away, as Demas*, that *turned back the imbracing of this preſent world:* inſtantly they co ceive a hard opinion of all the reſt: and are ſo fo ſtalled with prejudice againſt the religious, that th reſolve never to bee religious ſo long as they liv for what ſay they? theſe are your profeſſors, th your Puritans, that under a colour of religion, are falſe in their words, and ſo unjuſt and unmercif in their dealing, that whoſoever puts any truſt them, is ſure to be deceived: God bleſſe mee fro their religion &c.

So that he does not only condemne the perſons all good men, for the faults of a few that are b but their religion too: wherein God himſelfe, his *word* ſuffers.

1. But O ye ſottiſh ſenſualliſts, are you ſo ignorant, as to thinke it any new thing? Hath it beene otherwiſe in any Age, or ſtate of the Church? Was *Paradice* it ſelfe without a Serpent? When there was but four perſons in the world that offered ſacrifice, was not one of them a murtherous *Cain*? Of eight ſoules in the *Arke*, (a figure of the Church) was not one an impious *Cham*? Was the houſe of *Ely*, without *Hophny*, and *Phineas ſons of Belial*? Was not *Saul* among the Prophets? And *Judas* among the Apoſtles? Were there not *five fooliſh Virgins*, aſwell as five *wiſe*? Was there not one *Gueſt* at the Lords Table, *who had not on his wedding garment*? Is not the church compared in the ſcripture to *a field of wheat mingled with Tares*? To a *draw net caſt into the Sea, which gathereth of all kind of Fiſhes good and bad*? &c. How then can it bee expected that the Viſible Church now, ſhould be without hypocrites in it? who pretend to worſhip God, when they intend nothing leſſe.

2. Againe, is it any more then the holy Ghoſt hath abundantly foretold, and forewarned us of? to the end we might not bee offended at the ſame. *Gal.* 2.4. *Matth.* 7 15. and 24.24. 2 *Cor.* 11.13. *Rev.* 2.2. *Rom* 16 18. *Titus* 1.11. 1 *Tim* 6.3.4.5. Yea our ſaviour ſheweth, that there ſhould bee ſuch hypocrites, and ſo many of them, that *if it were poſſible, they ſhould turne the very elect* out of the way: as now they have done thee.

Sect. 33.

3. But admit the ſcriptures were ſilent herein: What is the Theefe, to the honeſt man? or what is the hypocrite to the true religion which he profeſ-

ſeth? Becauſe ſuch a party hath offended, thou w
ſlander his religion, and all that profeſſe it. T
argues that thou doſt it in meer ſpight, and malic
gainſt God, againſt the children of God, and aga
religion it ſelf, to make it loathed and abandoned
ven as thoſe hardned Jews did, who *ſpake evil of*
way of truth before the multitude, to the end they ſh
not receive the doctrine which Paul preached. Act. 1
Or if it be not ſo, then where as now thou rele
bleſt *Orchanus*, (who cauſed his daughter to bee
ried alive, becauſe *Apollo* had raviſhed her) he
forward thou wilt caſt the reflex of thy malice, up
thoſe few only who are indeed hypocrites, and
upon righteous men with him: who hate his co
tions honeſtly, as much as thou doſt him malici
ly. Upon ſuch a mans perſon, and not upon
profeſſion: for it is not becauſe they are religio
but becauſe they are not religious enough, that m
play the hypocrites. Their profeſſion, and purity
not the cauſe of their wickedneſſes, but their wick
neſſe the cauſe of ſuch their counterfeiting profe
on: For the more deformed any act is, the fai
vizard it ſtill ſeeketh, and the worſe any thing is, t
better ſhew it deſires to make.

It is a uſuall thing for Rebels, to make their Pr
clamations in the name of the King: And for P
rates when they intend to robbe Marchants, to ha
out the flags of other nations, both to ſcandall the
and conceale themſelves.

The Infidels in the Primitive Church, would rai
mutinies, and up-roares, and then, Father them u
on the Chriſtians. The Powder Traitors decre
to blow up the State, and then lay it upon the Pu
ran

tans, And good reaſon have they ſo to Cloake their Villany : for hereby the thief paſſes unſuſpected, while the honeſt man is hanged in his ſteed. For the Divel ſo blinds wicked men, that if an Atheiſt can but ſteal Chriſts livery from one of his ſervants, and take a purſe in it : they will raiſe Hue and Cry, to attach all that wear the ſame Cloath; without any knowledge of the perſon that weares it, Yea, ſo far as they dare : their tongues ſhall be open, againſt the maſter, whoſe livery it is.

But how juſt and equall this is, let any wiſe man determine. Thou haſt heard of, or ſeene ſome Wolf, put on ſheeps cloathing, to the end he might do the more miſchiefe: therefore thou wilt ever after judge all ſheep to be wolves. What can bee more fottiſh, and unjuſt? for to reaſon thus; ſuch and ſuch a profeſſor of religion is naught, therefore all profeſſors are ſo, is all one, as if thou ſhouldeſt ſay ſuch and ſuch a Gentleman hath the pox, therefore all Gentlemen have it.

Yea thou maiſt as well, and as juſtly condemne all ſocieties and callings; as all the whole quire of Angels, becauſe *Lucifer* was an Angel. The whole fellowſhip of the Prophets, becauſe *Balaam* was a Prophet. The whole company of the Apoſtles, becauſe *Judas* was an Apoſtle. All *Philips* converts, becauſe there was one *Simon Magus* among them. All the Chriſtians in the Primitive Church, becauſe there was one *Nicholas* an heritick of them. Then which, nothing could be more ridiculous, or diveliſh.

Will any wiſe man condemne the Proteſtant religion, becauſe there are divers Drunkards, Theeves, and murtherers, who profeſſe themſelves Proteſtants?

ſtants? Will any judicious perſon condemne th
Art of Phyſick; becauſe ſome *Mountebancks* w
needs practiſe it, Or the Art of *Navigation*, becau
ſome that profeſſe it have made ſhipwrack? Wil an
man that is in his right ſences, conclude a great he
of Gold and Silver, to be baſe mettle, and counte
feit coine; becauſe he finds one bad peece in it? C
caſt away a Barne full of good Graine, becauſe 't
mingled with ſome offall? I think not.

Why wilt thou then bee ſo deviliſh, as to force
Rape on vertue, and adulterate the chaſt boſome
ſporleſſe ſimplicity, and ſincerity: in calling all pro-
feſſors of religion, and practizers of piety hypocrites
and puritanes: becauſe thou heareſt of ſome few tha
are ſo. *Sect.* 34.

4. But to come nearer, in ſhewing thee thy fol-
ly, and madneſſe: ſuppoſe other men ſhould be o
thy wicked mind, and ſo fore ſtall themſelves with
prejudice as thou doeſt. What would become o
religion and piety? Or if this had been their argu-
ment in former times, how many ſhould have ſtum-
bled, and falne off from the true religion: When
David fell into his Adultery and murther. How
many at Chriſtianty, when *Judas* one of *Chriſts Apo-
ſtles*, play'd the Theefe, betrayed his maſter, and
hang'd himſelfe: the Goſpel being then but a plan-
ting. How many at *Peters* denying, and forſwear-
ing his Maſter? And ſo at the like in every age of the
Church? Would not the iſſue be this, God and re-
ligion ſhould bee utterly forſaken, and the whole
World become *ſubjects to Satan, and Citizens of
Hell.*

Wherefore while thou haſt time, take heed, and
know

know that the Divel firſt puts out wicked mens eyes, and then layes blocks in their way, to make them ſtumble and fall: that ſo they may daſh themſelves in peeces.

Or rather, God himſelfe in juſtice, ſuffers theſe ſcandals to be given, or theſe ſtumbling blocks to be laid: that thou, (and ſuch others as thou art) mayſt ſtumble at them, to thy deſtruction, and break thy ſoules neck, as 'tis *Ezek.* 3. 20. For when God ſeeth that nothing will better men, but to Hell they will goe; and damned they will be, let his miniſters and people, mercies, and judgements do what they can: he enters into a reſolution to make ſure work with them: as If the Lord ſhould ſpeake on this manner; I have given them my word and Goſpel it hath been preached among them plentifully, and powerfully; I have ſent my miniſters, whom I made fiſhers of men: with their *nets*, and *baits* to catch them; but by no meanes will they be taken in their *nets*, or bite at their *baits*, or be caught by their *hookes*. Neither will they be drawn to Heaven by the holy examples of my ſaints, and ſervants. For notwithſtanding all meanes, they have beene no whit better, but rather the worſe; more ſtubborne, more rebellious, more malicious: wherefore now, I will lay a ſtumbling block before them; I will ſuffer ſome noted profeſſor of religion, to fall into ſome groſſe ſcandalous ſinne; and that ſcandall of his, will prove ſuch a ſtumbling block, trap, or gin, (for ſo the word ſcandall implies in the Originall) that they ſhall greedily, and eagerly run upon it, and be ſnared, and held faſt for ever getting out againe. For which ſee ſundry

Book

Book cases as 1 *Kings* 22. 20. 21. 22. *Matth.* 18. 2. *Pet.* 2. 12. *Isay.* 8. 14. 15.

Nay who knowes, but such a professor at who life thou stumblest, may be tempted by Satan, a suffered by God to fall; rather for the ruine of soule, and others of thy condition, then his own As when the wrath of the Lord was kindled agai *Israel*, he moved *David* to number the people. 2 S 24. 1. And Satan provoked him thereunto 1. *Chr* 21. 1. more to take vengeance of the people, (whom *seventie thousand died* by the plague) then the King himselfe. God may suffer one whom he dearly loves, to fall into some foule sinne, for h greater benefit: to make him more humble and w ry afterward. It was *Peters* case: whereas thou hardned by his fall, and made to protest again thine owne conversion.

But admit this be not altogether thy case, yet it a manifest signe, that thou art for the present an hypocrite, and one of Gods enemies. As who but Gods enemies stumbled at *Davids* fal, *because thou hast mad the enemies of God to blaspheme*, *saith the Prophet Nathan.* 2 Sam. 12. 14. And indeed all that are friends to God and religion, will be sorry, and grieve when such offences are given.

Again hadst thou any grace in thine heart, and were not blinded by Satan: thou wouldest pick good out of their evil practises: these offences would make thee the more strive, and pray for grace, that thou mayest be able to stand though others fall. What saith *David*? *They have destroyed thy Law*, *therefore love I thy Commandements above Gold, yea*, *above most fine Gold*, *therefore I esteeme all thy precepts most just*, and

and hate every falſe way. Pſal. 119. 126. 127. 128. Other mens apoſtacy, could not make him forſake his God, and abandon his religion. Nor will any but hypocrites, be diſcouraged, and beaten off by others falling.

Sect. 35.

4. Fourthly, theſe envyous *Cains* will judge men hypocrites for ſome diſaſter, or affliction that befals them. *Job* 13. and 20. 5. Reſembling thoſe ſottiſh *Barbarians* Act. 28 3 4. Who ſeeing the *Viper* on *Pauls hand*, ſaid *no doubt but this man is a murtherer, whom though hee have eſcaped the ſea, yet vengeance ſuffereth him not to live.* Where note by the way their conſtancy, and ſoliddity: before this accident fell out *Paul* was a God, now he is curſed of God. When ſenſuall men paſſe their vardits upon the godly, they are alwaies in extreames.

It is incident to Nature to be ſuperſtitious, and ſuperſtition for the moſt part judges of the Goodneſſe of the action, by the Goodneſſe of the ſucceſſe; the cauſe by the effect: whereas contrarily they ſhould judge of the goodneſſe of the ſucceſſe, by the goodneſſe of the action or the intention of that good: the effect by the cauſe.

Againe if they but heare of one that is troubled in mind for his ſinnes (as commonly all are at their firſt converſion) O then they are greater ſinners then other men: they have done or committed ſome ſtrange thing, and *God* hath found them out. Not being wiſe enough to conſider, that *God* uſually workes joy out of feare, light out of darkeneſſe and brings us to the kingdome of Heaven, by the gates of Hell. For as when the wicked cry *peace peace, Hea-*

ven

ven Heaven: hell and perdition are at hand: So when these in their distresse of mind cry *Hell Hell, damnation damnation: Heaven* and *salvation* are at hand. And I wish our confident ones would take notice, that they who never doubted of their salvation, their salvation is much to be doubted of. And that Satan hath none so sure, as those whom he never yet assaulted. For as while *Iacob* continued under *Laban*; tyrannie, and would be made his drudge all was well: but when once he begins to flie, he makes after him with all his might: So the *Divell*, when any one parts from him to *Christ*, then he is as a *Beare* robbed of his whelps: and never does he more torment those whom he does possesse, then when he knoweth that he must depart. But let such dunces (as doubt whether all outward, and inward afflictions *happen not alike to all: aswell to the just as to the wicked, to the good and pure, as to the poluted: to him that sweareth as to him that feareth an oath*) *to cleere* their sight, read Luke 13. 1. to 6. Eccles. 9. 1. 2.

Sect. 36.

5. Fiftly, sometimes for want of other exceptions, they will censure us for some bodily blemish, or naturall defect which rather reflects upon the *Creator*, then the *Creature*. Wherein they imitate those ill taught *Children*, 2 Kings 2. 23. who having learnt it from their *parents*, twitted *Elisha* with his *bald head*: forgetting how *God* had crowned that head with vertue and honour. Or *Peninnah*, who continually upbraided *Hannah* with her barrennesse especially *when she went up to the house of the Lord*, that so she might both vex her spirit, and hinder her devotion. A small fault you will grant, *God* having made

made her barren for his own glory, and her greater good. 1 Sam. 1. 6. 7.

6. Sixtly, They will judge the godly Puritanes, meaning Hypocrites: for things indifferent (I call them indifferent, becauſe they call them ſo.) As if they uſe a different *poſture* to them, doe *ſit at the Lords table*: or a different *geſture*, as in caſe they will not *bow to the Altar*: or be *uncovered at the name of Jeſus*: or a different *Veſture*, put not on a *White Surplice*: or differ from their *cuſtomes*, omit to *croſſe the forehead in baptiſme*: to obſerve an *Holy day* eſpecially *Chriſtmas day* as ſtrictly, or more ſolemnly then the *Sabbath*, or *Lords day*; though *God hath ſaid, Six dayes ſhalt thou labour, and doe all thy Worke: But the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt doe no worke*, Exod. 20. 9. to 12. And many the like *Ceremonies*, and *Superſtitious cuſtomes*. Which not to obſerve is a great quarrell: Though our Saviours words are. *In vaine doe they worſhip me teaching for doctrines the commandements of men*. Mat. 15. 9.

Yea, when one to ſave a yeares time and labour, in reducing the Bible to heads or common places: devided every verſe in it, as made beſt for his purpoſe: a Malignant Scoller hearing of it, told him that he was the wickedeſt man that every lived, and that if there were one place in hell deeper then other it ſhould be his portion.

You will thinke it a ſtrange cenſure, from a *Maſter of Arts*, But the *Apoſtle* tells you, that *as naturall men doe not like to retaine God in their knowledge, ſo God gives them over to a reprobate mind: And becauſe when they knew God, they did not glorifie him as God, neither were thankefull, they became vaine in their imaginations, and*

and their fooliſh hearts were ſo darkened? that profeſſing themſelves to be wiſe, they became fooles, Rom. 1.22. 22.28.

But how like the *Phariſees* are theſe men (though poore ſoules they think themſelves of all men free from being of there ſect) who condemned *our Saviour* for uſing the company of ſinners, though it were to convert and ſave them. And his *Diſciples for plucking a few eares of corne*, though to aſſwage their hunger. And the *Palſie mans carrying of his bed upon the Sabbath*, though it made much for the *glory of God*, and *edification of others*.

I might likewiſe add to theſe; other caſes of like nature, and wherein they reſemble the *Phariſees*, that cenſured *Chriſt* and his *Apoſtles*, *for not waſhing their hands as oft as they did eate bread*. Mat. 15.2. And *Martha*, who cenſured *Mary* for not helping her at the feaſt where her Saviour was a gueſt: which anſwer in *Maryes* defence may informe all raſh cenſurers: that neither in things lawfull, or indifferent are others bound to our examples: for as *Mary* did not cenſure *Martha*, for her riſing from *Chriſts* feet to prepare meat to feed his body, ſo neither ſhould *Martha* have cenſured *Mary*, for ſitting at *Chriſt* feet to feed her ſoule. But I muſt paſſe over many things, for you can hardly name that *indifferent thing*, which they will not cenſure in a holy man. He cannot in his diſcourſe uſe either a *Hyperbole*, or a *poeticall fiction*, or a *Parable*, or an *Ironia* or a harmeleſſe *Jeſt*, but he is a moſt monſtrous *Lyar*. Yea, if he uſe but a *ſimillitude* for ornament, or illuſtration ſake, borrowed from nature or hiſtory: they will ſay he affirmes the matter thereof poſitively

be true. If they would ſound him in any matter of conſequence, as (*Saul* by his ſervants did *David*,) he cannot answer warily, be it never ſo truly; but they will take the *equivocates*.

Sect. 37.

7. Seventhly, (rather then not cenſure the religious) they will accuſe them for their vertues, As how common and familiar is it with them to judge our religion puritaniſme, our conſcience of ſinne Hypocriſie, our profeſſion diſſimmulation, our prudence policie, our zeale of *Gods* glory to be pride and contention, out obedience to Gods lawes rebellion to Princes, &c. Yea, what can we doe, or leave undone but they will ſtrangely cenſure us.

Firſt, what evill can we refuſe to doe, if we refuſe to ſweare as they doe, then we make great conſcience of ſwearing but none of lying, therefore are not to be beleeved. They beleeve not others without an oath, becauſe they know how little themſelves are worthy of beelefe, and others beleeve not them with an oath, becauſe they are already perjured in breaking their firſt vow, for if we breake our faith with *God*, how ſhould men truſt us?

Againe, If a man be careſull of his ſociety, they will tax and ſloute him with *ſtand farther off, for I am holyer then thou*. They call piety pride for not going with them to the Taverne, as indeed there is no goodneſſe in man, but ſuch will aſcribe it to vaine glory: even the beaſtly *Sodomites*, thought *Lot* a proude and emperious fellow, becauſe he was not of their ſtraine, Gen. 19 9.

Againe, if a mans conſcience be tender, and hee makes ſcruple of ſmall matters: then he is more nice

then wise: yea he is an Hypocrite that *straines at a Gnat, and swallowes a Camel, that stumbles at straws and leaps over blocks.*

But if you marke it, they are miserably mistaken for to themselves only (who make no difference between *Gods lawes*, and *mens traditions*) is all this applyable. As who are they that both passe this censure and best deserve it? but the carnall and superstitious; who honour the *Prelates*, more then they honour God: and stand more upon their *Ecclesiasticall Cannons*, then his *divine Commands*, and fear more their *high Commission*, then they feare *Hell*.

Apparant hypocrites, that look to small things: the *Crosse*, *surplice*, *Holy dayes* &c. Which are but the commandments of men, and overlook the great things of Gods law; as the Sabbath, the second commandement, the due administration of the word and Sacraments &c.

Yea, where have you a Protestant at large? Or a Malignant to religion: that is not a meere formalist? Very *Zealous for discipline*, and as *Zealesse for sound doctrine*: All for *Ceremony and circumstance*, nothing for *substance*. Yea, the very summe of such mens religion is, either to be verball and superficiall only: as what is their religion? To say their creed is all their faith: To pay what they must needs: is their equity: to give faire words, and some times a farthing to a begger, all their bountie: to take their owne, all their mercy: to carry a formall profession all their piety: to cry God mercy, all their penitence: to come to Church, and observe the ceremonies, all their conscience. For heare they never so many Sermons, they can go as merryly away with all kinde pri

prophanes at their heeles: as Horſes with an empty Coach.

Or ſecondly, In their obedience to bee altogether partiall: making conſcience of great matters, with neglect of leſſer duties: Or ſcrupling ſmall matters, with neglect of the main. As

Firſt, How many whoſe conſciences will not ſuffer them to rob by the high way or break upa mans houſe in the night (no ſuch monſtrous Camels they dare not ſwallow) but in buying and ſelling to overreach a neighbour a ſhilling or two, a penny or two, their throats are not ſo narrow, but theſe Gnats will goe downe eaſily enough.

How many ſcorne to beare falſe witneſſe in an open Court of juſtice? to be guilty of Pillory, perjury, &c. Yea theſe be foule things, but to mince the matter, and ſwear partially for a friend: concealing part of that truth which they are bound to utter: Or ſo much as might clear the accuſed: which by conſequence makes them guilty of perjury, this they think nothing.

Yea, if the caſe be their owne, they can afford to deliver flat untruths: as out of my ſmall experience of the conſciences of your Civil honeſt men and women: I have known no leſſe then ten forſwear themſelves point blanke in divers particulars: when examined in *Chancery*, and other Courts.

Yea, they think it no ſmall wiſdome, rather to truſt *God with their ſoules*: then *men with their eſtates*. the anſwer of one marchant, that was wiſer then my ſelfe by many thouſand pounds.

I deny not but many of them, are very punctuall in keeping their words: yea have but their bare pro-

miſe, you may as much build upon it as upon my *Lord Majors* Band: much more are their oaths to be taken: And yet they make no more conſcience of ſinne, as it is ſinne: then *Herod* did of breaking his promiſe touching *Iohn Baptiſts* head.

Sect. 38.

Secondly, how common is it with them to ſtrain and ſtumble at ſmall ſins, and paſſe over great ones: like *Saul*, who made great conſcience of *eating the fleſh of Sheep, and Oxen with the blood*: but none at all of ſucking and ſhedding the blood of *foure ſcore and five of the Lords Prieſts*. Or *Herod*, who much ſcrupled the breaking of an unlawfull oath: but never ſtood upon cutting a holy Prophets throat. Or laſtly thoſe hypocrites the *Scribes and Phariſees*: who were very punctuall in *tything of mint, and anis, and cummin: but neglected the weightier matters of the Law, as judgement, and mercy, and fidelity* without any trouble to their conſciences.

As for inſtance, They will plead much for *order* and decency, when none live more *diſorderly: pretended lovers of peace* they are, but *profeſt haters of truth*: not to be uncovered at the *Name of Ieſus*, they hold worſe then to ſweare by the *Name of God*. They are more ſevere againſt the breach of a holy day (eſpecially *Chriſtmas day*) then of the Sabbath. They make great conſcience of keepeing *holy dayes*, but none of keeping thoſe dayes holy. Yea, they will commit more uncleanneſſe, and be drunk oftner upon ſuch dayes, then any in the Calender except the Lords day. You cannot hyre them to eat fleſh upon a *Good Fryday*, nor to abſtain from Adultery upon another day. The precept for keeping of *Lent*, they

more

more ſtrictly obſerve: then any in the Decalogue. But how? They faſt from fleſh, but feed upon more delicious and provoking meats: Or if they abſtaine from all meat (thereby to merit) they faſt not from one ſinne the more. Yea, your *Gallants* (who eſteem the truth of religion, a diſparagement to their greatneſſe, and are almoſt aſhamed to ſay grace to their meat) ſo affect a forme of Religion: that going all the yeare beſides in Scarlet: yet will for the holy time of *Lent* put on a black out ſide, though their ſoules remain crimſon. In all which they reſemble the *Papiſts*, who forbear allowed *Matrimony*, and admit forbidden *Adultery*: Yea, while they vow *continency*, they reſolve to deflower *Verginity*. Neither ſhould it be better here, then it is at *Rome*, (where the *Iewes*, enemies to the Name of *Chriſt*, doe live in peace; but the faithfull *Chriſtians* are burned. And where, in time of *Lent*, the Shambles are ſhut; and the Stues are open) might theſe formall hypocrites have their wills.

And therefore theſe are the men that *ſtraine at a Gnat, and ſwallow a Camel. Matth.* 23, 24. And not the religious, who both in ſmall and great matters, walke according to rule: And have *great and weighty reaſons* for their making ſcruple of the *lighteſt, and ſmaleſt ſinnes*. As

Sect. 39.

Firſt, Be the ſinne never ſo ſmall, yet God hath *forbidden* it, and *Chriſt ſuffered* for it as well as the greateſt. An evil *thought*, or a vain *word*, can no more be juſtified then a wicked *action*. The Law is ſpirituall, and binds the heart from affecting, no leſſe then the hand from acting. Yea, it injoines us to ſhun

the very occaſions, or leaſt appearances, or firſt motions of ſinne: aſwell as actuall ſinne it ſelfe. Beſides the committing of the leaſt ſingle ſinne, is the breach of the whole Law: *Ja:*2.10. and an offence to that God, who is almighty, in power, and infinite in love: which is ground ſufficient to any that truly feare God: who doe not ſo much ſcan the weight of the thing, as the authority and goodneſſe of the commander.

And certainly if the ſmalleſt curſe of God, be too great to ſuffer: the ſmalleſt ſinne againſt God, is too great to doe. Neither can it ſtand with repentance, to favour our ſelves in any one ſinne, though never ſo ſmall: for ſound repentance turnes the back upon all ſinnes. And ſaith unto God, as once *Ruth* to *Naomi*, *Ruth* 3. *All that thou biddeſt me, I will do*, be it great or ſmall in the worlds account.

Now *God* commands us (and I pray mark it) to be pure, 1 *Tim*, 5. *keep thy ſelf pure* ſaith St. *Paul* to *Timothy verſ*, 22. And *bleſſed are the pure in heart, for they ſhall ſee God. Matth.* 5 8. which implies No purity, no bleſſednes. And likewiſe to be holy, *yea ſhall be a holy people unto me* ſaith *God. Exod.* 22. 31. and *Without holines no man ſhall ſee the Lord. Heb.* 12.14. Yea we are commanded to *be holy in all manner of converſation; even as Chriſt was holy.* 1 *Pet.*1.15. And *Paul* writing to the converted *Corinths*, uſeth theſe words: *The Temple of God is holy, which Temple ye are.* 1 *Cor.* 3. 17. And again, *Seeing we have theſe premiſes dearely beloved, let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit: and grow up unto full holines in the feare of God.* 2 *Cor.*7.1.

Thirdly, We are commanded to bee *perfect*, and

that

that *as God is perfect : yee shall be perfect as your Father which is in heaven is perfect*, saith *our saviour. Matth.* 5. 48. And St. *Peter, Beloved, be diligent, that ye may be found of him in peace, without spot, and blamelesse* : 2 *Pet.* 3. 14. with many the like. And how can wee indevour after, or indeed desire this holines, purity, and perfection in the least, if we make not conscience of al sin, and of every duty? yet thou like a wicked, and prophane wretch as thou art : dost jeere and scoffe at those, that make conscience of small sins, and are scrupulous of doing what thou dost, and wouldst have them to doe. But little dost thou know or consider who sets thee on work : and what this thy flouting at purity and holinesse will one day cost thee; In the mean time know, that such have no good consciences, who dare gratifie Satan in committing the least sin, or neglect *God* in the smallest precept.

I grant there is a *first*, and a *second* : a *great*, and *another commandement. Matth* 22. 38. 39. But that second or *other, is like unto it. vers.* 39. Therefore *sacrifice*, must not turne *mercy* out of doors, as *Sarah* did *Hagar* : Nor the *flame of zeal*, consume the *moisture of Charity*, as the *fire from heaven dranke up the water* put to *Eliahs sacrifice.* But *our Saviours* rule, is both plaine, and home to the point in hand : *these things ought ye to have done* (speaking of the greater matters of the law) *and not to have left the other undone : viz.* the smaller matters, as *tything of mint, and annyse, and cummyn. Matth.* 23. *verse* 23. But,

Sect. 40.

Secondly, *Gods* people make conscience of the least sinne, because small sins, like little wedges make

way unto greater: or as *little theeves* being let in at a window, will ſet open *large doors*, for *greater theeves* to come in at. Yea from very ſmall evils, not let at the beginning: ſpring oftentimes great and mighty miſchiefes; as for example, pilfering a few plums: pleaſe the pallat, makes way for a lye, a lye makes way for an oath, and an oath having paſt both undiſcovered and unpuniſhed, makes way for downright perjury. And ſo in other caſes, aswho would have thought that *Davids* wanton look, ſhould have begot murther, which (together with his adultery) would have been prevented, had he but with *Job made a covenant with his eyes*. Whereas admit the *ſerpents head*, his *body* will ask no leave. Yea if the tempter but gets in his claw, by our willing toleration and continuance of one luſt: it ſhall be hard but he will thereby procure room for greater evils to enter. Neither can thy ſoul or mine be in ſafety, without reſolute defiance of every ſin: for yeeld to one, and ye invite many; relieve one, and all the reſt will croud in for almes.

Neither is it any praiſe to be ſparing of a vicious delight, for the very laſt is deadly: the leaſt ſinne ſerving in ſome meaſure, to *harden our hearts*, *defile our conſciences*, and *blind our minds*, aſwell as greater.

Sect. 41.

Thirdly, They ſcruple whatſoever is ſinfull: because no ſin can be light or ſmall in him, whom God hath ſo much obliged & honoured, as of a bondſlave to Satan, and firebrand of hell; to adopt him his ſon, and aſſure him of an immortall kingdom: for ſuch know, that ſin is Gods mortall enemy: whence he argues thus; The great and holy God will not diſ-

geſt,

geſt, that any ſhall make leagues of amity with the meaneſt of his enemies: much leſſe that his owne endeered child, for whom he hath done ſo much, ſhould make the temple of the *holy Ghoſt*, an habitation for that gueſt he hates ſo deadly. And the holines of the perſon, adds much to the unholinss of the act. Eminency of profeſſion, doubles both the offence, and the judgement. As how hainouſly did the Lord take, that ſeeming ſmall ſin in *Hezekiah*: when he did but ſhew the Babiloniſh Ambaſſadors all his treaſures, and what puniſhment did he threaten for the ſame: which was accordingly accompliſhed: 2 *Kings* 20.15. 17. 18. What ſin would a man think could be ſmaller then that of the Prophet? when he but turned into the other Prophets houſe to eate bread: being hungry and alſo preſuming that he had a warrant from *God* ſo to do. 1 *Kings* 13. yet he loſt his life for it. And we ſee how *Vzza*, for onely putting his hand to the *Arke* to ſtay it, when the oxen did ſhake it, a ſmall ſin will a carnall heart ſay; And yet the Lord for this ſmall ſinne, in great wroth ſmote him that he dyed in the ſame place. 2 Sam. 6.7. The *Philiſtims* handled it far more rudely, and irreverently: and yet moſt of them eſcaped with far leſſe puniſhment, if any at all. 1 Sam. 5. 1. 2, Yea, read we not of more then *fifty thouſand Bethſhemites, ſtroke dead in the place? For* only *looking into the Ark.* 1 *Sam.* 6. 19. to teach us, that no ſin is light or ſmall ſo long as it is forbidden.

The Church is to God, as a *Houſe*, a *Garden*, a *Spouſe*: And wee know that men who will abide dung in the *ſtreets*, will not endure it in their *Houſe*: and they that will ſuffer weeds in the field, will not per-

mit them in their *Gardens*: men that can beare wi
wanton carriages in a *Strumpet*; will not endure
unchaſt looke in their *Spouſe*: No marvell then,
God will not endure ſmall ſinnes in his beloved: a
deale more ſeverely with them then with other
Therefore it behoves all that have an intereſt in hi
to be carefull what they doe: and not to offend h
willfully, by the leaſt provocation. But

Sect. 42.

Fourthly, They make conſcience of ſmall ſinne
becauſe *the wages of ſinne* (be it ſmall or great) *is dea*
Rom. 6. 23.

Nor is any ſin ſmall, but comparatively, *Luke* 1
42. That diſtinction which the *Papiſts* uſe, of mo
tall, and veniall ſinnes: never tooke its ground fro
Gods word. Or admit the *act* bee ſmall, yet the *C*
comſtances may make it deadly. And by how muc
eaſier the Law, by ſo much ſorer the puniſhmen
for breaking that Law. *Quo levius mandatum, eo gr*
vius delictum: ſaith *Auſtine*. In difficult precepts; th
obedience is more *acceptable*: but in light com
mands, the omiſſion is more *Damnable*: ſaith *Ba*
nard.

We may ſay of this or that ſinne, as *Lot* of *Zoar*,
it not a little one? Or as *Ananias* might have ſa
of his ſinne, I did it but once: but that one little ſi
be it what it will: will everlaſtingly damn us, if we
ſue not out a pardon for it, in the *blood of Chriſt*.

Beſides, how were the Angels in Heaven puniſhe
for one fault? *Adam* for one *Apple*: *Moſes* for on
unbeleefe? *Ely* for his indulgence only? *Ananias* fol
a poſſeſſion for the Churches releeſe: he only to
a lye, nimed a little, he thought the *Holy Ghoſt* ha

no need of it, or could not miſſe it: but that lye that little coſt him deare.

Alaſſe one flaw in a *Diamond*, takes away the luſtre and the price. One peece of *Ward Land*, makes the Heir lyable to the King. And one ſin will keepe poſſeſſion for *Sathan* as well as twenty.

2 What is a *Mountain* of *Earth*, but an acumulation of many little duſts? Or what is a Flood, but a concurrence of many little drops; One haire doth not hang a man, many haires twiſted together will. even our luſts, are able to ſerve us like *Abſalom*, and halter us at the next bough. Many threds make a Cord: many Cordes a Cable: and Cables hold huge Veſſels.

If actuall ſinne be a ſword, every little luſt is a ſharp thorne: And a little prick with a thorne neglected, may teſter to an *agangreen*. A little Pinne, eſpecially being poyſoned; may prove mortall, as well as a great weapon. And what matters it, whether a man receive his death from a Piſtol, or a great Ordnance? Yea, oftentimes, a wind that comes in at a crany, or crevice, or ſome narrow paſſage, doth a man more hurt then an open ſtorme.

Sect. 43.

Fifthly, It hath beene ever Gods wont; by ſmall precepts to proue mens diſpoſitions: as hee proved *Adam* in the prohibited fruit: and the *evill ſervant* with one talent. Yea, had not the reſt well improved their talents, they had been taken away inſtead of being doubled. But God firſt credits us with leſſe things, as men prove veſſels with water, before they truſt them with Wine. And ſmall precepts from God, are both as ſtrong bands, and leaſt things as

great

great tryalls of a good conſcience, as the greateſt bedience is as well tyed, and tryed: and diſobe ence as well puniſhed in a little as in much.

Many think they may ly a little for advantage, anſwer when told of it; *Oh this is a very ſmall ma* but the truth is theſe little ones, theſe ſmall matt are great evidences of evill, and large conſcien For what ſaith our Saviour? *He that is faithfull in which is leaſt, is faithfull alſo in much: and he that i juſt in the leaſt, is unjuſt alſo in much*, Luke 16. As wee ſee in *Judas*, who beeing a theefe, and faithfull to *Chriſt* in the matter of money, pro alſo unfaithfull to him in the matter of L ſelfe.

The Centinell that will paſſe a Spye, dares be the Hoſt: *Sampſon* might eaſily have conſidere much in his *Harlot*; if luſt had not bewitched h Shee that will ſell her body to mee; will as well mee to others, Shee will be falſe, if ſhee will b Strumpet.

To ſerve *God* in ſome things, leſſe repugnan our corrupt nature: and in other duties to be n ſants, is a heteroclite, or a defective obedience. B the true *Catholique hath a catholique care*: and ma conſcience of all that *God* commands. *Totus, t totum*. The whole man, the whole law, the wh time of his life as one wittily. He ſets not the *tw bles* at varience: both which, as they were of *quorry*: ſo they looked equally to the law maker: the two *Cherubins* to the *mercy ſeat*. Neither is he bee truſted in any thing, that makes not a conſcien of every thing.

Sect. 44.

Sixtly. Another reaſon might be drawne from the *Tempter*: For as *God* ſo *Satan* alſo, Firſt, tryes us by, or rather tempts us to commit ſmall ſinnes: that after he may prevaile for greater. That ſubtill *Serpent*, and Sophiſter: preſents his alurements firſt by darting a temptation into our minds; after hee makes offer thereof by ſome *inſtrument*, to thoſe *cinque ports* the *ſences*: before the action, or *execution* will be condiſcended unto. And by caſting our *water*, feeling our *pulſe*, and obſerving our *diſpoſition*: he knowes where our infirmity lyes: and therefore corrupts our luſt, to corrupt us. Nor were the *Fens of Laerna*, ever ſo dangerous: or that *Monſter Hydra* to the inhabitants: then this mother *Concupiſcence* is to the government within us. For as out of the *bowes of a tree*, are taken *wedges* to cleave it in pieces: ſo *intra nos eſt, quod contra nos eſt*. Out of our owne luſts, *Satan* workes Engines to deſtroy us.

But the former reaſons are ſufficient, both to *vindicate the accuſed*, and to *ſhame their accuſers*: Yea, to induce all that feare *God*, to feare any ſinne that he forbids, be it never ſo ſmall.

And indeed he is fouly to be ſuſpected, that allowes himſelfe in the leaſt ſinne: for he that will *corrupt* his *conſcience* for a *penny*, what would he doe for a *pound*? He that will miſreckon or tell a lye to ſave his *purſe*, what would he doe if his *life* lay upon it? Certainly, he will never grapple with a *Gyant*, who is beaten by every *Dwarfe*: nor get ground of his *ſtronger corruptions*, that watcheth, and wreſtleth not againſt the firſt, and *weakeſt motions* of ſin.

Whence every gracious heart, is in ſome meaſure ſcrupilous

ſcrupilous like *David*: whoſe heart ſmote him, fo
cutting off *Sauls coat*, when *Saul* himſelfe though
he merited, for not cutting his *throat*. And they th
truly feare ſinne, (meerly becauſe it is ſinne) reſem
ble *Marcus*: who to ſave his life, would not give
poore halfe penny, towards the re-edifying of
Idolatrous Temple: ſaying it was as great wickedne
to confer one halfe penny in caſe of impiety, as t
man ſhould beſtow the whole.

A good conſcience, is a tender conſcience: an
tender conſcience, is like the *apple of the eye*: fo
the leaſt *haire* or *duſt* grieves and offends that whi
the skinne of the eye-lid would not complaine o
So a good and tender conſcience, is diſquiet
not only with *beames*, but *motes*, even ſuch as t
world accounts trifles. It ſtraines not only at *g
nels*, but *Gnats* alſo. As he that feares *poyſon*, fear
aſwell a *drop* as a *draught*. Or in caſe any ſinne h
been admitted by him through humane frailty:
ſhall neither rooſt, nor reſt in his heart. As when
ny uncleane thing, be it the *drop of a candle*, ha
falne by chance into a *Butt of Spaniſh Wine*, it will n
ver leave *working*, untill it be all out againe. *Pu
religion, and undefiled before God*, Saith St. *James*, i
keep a mans ſelfe unſpotted of the World. James 1. 27.
hates not only wallowing with the *Sow in the mir*
but is ſhie of very ſpots; And *hates* not only t
fleſh, but *the garment*: not the garment only, whi
is groſly beſmeared: but even that which is but *ſp
ted with the fleſh*, as St. *Jude* notes Jude 23. And th
you may commonly obſerve, there is a good like
lihood of that man, which is any way ſcrupilous o
his wayes: but he which makes no bones of his act
ons, is apparantly hopeleſſe.

Ye

Yea, there cannot be a greater, or more certaine evidence of our *ſinceritie* (which is the life and ſoule of all grace) then the making conſcience of ſmall things: being joyned with an anſwerable care of greater matters. For this doth notably approve our obedience to be ſound, and free from deceit. In greater matters if we ſhould not ſtand out; all *the world* would cry ſhame of us: Yea, the *Lawes of men* might take hold of us, and here it would be hard to ſay, whether the *love*, or *ſhame*, or *feare* of men: whether the love of *gaine*, or *glory*, or the *conſcience of Gods commandement* urged us: But in leſſe matters wherein there is neither *credit*, nor *profit*, nor *place* to be had or gained, but rather *loſſe*, *hatred*, and *diſgrace*: for the world will rather cry ſhame of us if we doe ſtand out, and ſhew our ſelves ſingular, here it is evident that *good conſcience* ſets one worke, and that *obedience to Gods word* carries the greateſt ſtroak, and ſway with us.

Sect. 45.

And to ſpeake rightly, a good conſcience, and ſticking cloſe to the word: is the only thing that raiſeth their ſpleen: as it fared with *Ananias* the *high Prieſt* touching *Paul. Acts* 23. Who no ſooner heard him ſpeak of keeping a good conſcience, & ſerving God, but he *ſmote him on the mouth*, verſ. 1. 2. For had we conſciences (like them) made of *Cheverill*, that would ſtretch every way: all their malice, and cenſuring would preſently ceaſe. And what is ſaid by the *Holy Ghoſt* of *Cains* envy, we may as truly ſay of their cenſuring: Men of the world cenſure the religious, *becauſe their owne workes are evill, and their bro-*

thers

thers good) 1 Iohn 3. 12. as you may obſerve from a hundred inſtances and examples aleadged, and to be aleadged in this conference.

Neither do they ſpeak of us, as their hearts think for the ſame men that call the conſcionable Puritans, and hypocrites, and that hate them to the death will upon better conſideration, rather marry their daughter to ſuch an one, then to another of their owne religion, rather make ſuch an one their executor when they dy, then any of their own ſwearing companions. And when they ly ſick, *O pray for me* (As *Pharoah* to *Moſes*, And *Saul* to *David*, and *Simon Magus*, to *Simon Peter*) you that I have ſo derided: rather then any of my ſcoffing companions. Nor can the moſt cauterized conſcience deny, but he deſires with *Balaam*, to have his laſt end like a beleevers, and his ſoul go where ſuch a deſpiſed puritans ſoule goeth: rather then with any mans that hath lived ſo careleſſely as himſelfe, and ſcoff at others for being more conſcionable.

But that a good conſcience, may beare us out against all the croſſe gales of their malicious cenſuring: take another evidence of ſincerity to the former: which can never faile, namely, when wee are as conſcientious alone, and in private, as if all the world ſaw us: and when we keep a narrower watch over our very *thoughts*, then any other can do of our *actions*: and no mans cenſure troubles us, more then our own.

And yet if we do not ſoe wee are very fooles: for we can do nothing without a million of witneſſes; the Conſcience being as a *thouſand witneſſes* and God as a thouſand conſciences.

Sect.

Sect. 43.

Ob. But Puritans are ſcrupulous not only in things forbidden, but of things indifferent & not forbidden?

Anſw. Not if they are ſo perſwaded, and their conſciences ſatisfied touching their indifferency: Neither are they ſo ſimple as naturall men; who think themſelves as faſt (if not faſter) tyed by a cannon, as by a Commaundment. As the foole thinks himſelfe as faſt bound with a ruſh, as with a Rope.

But when things are of a doubtfull, and queſtionable nature: they hold it good to take the ſureſt ſide, and which draws neereſt to probability: And without peradventure, it is good to forbeare the doing of that, which we are not ſure is lawfull to bee done.

Many things are ſo queſtionable, that much may be ſaid on either ſide: but if I chooſe that ſide on which I am ſure I ſhall not ſinne, I deſerve to bee excuſed rather then cenſured. If I uſe them, it is poſſible I may ſinne: it may bee they are not ſinnefull, yet I am not ſo ſure of it, that I ſhall not ſinne if I uſe them, as I am ſure I ſhall not ſinne, nor break any of Gods commandments if I do not uſe them.

Even actions of indifferency, when once they are felt to trench upon the conſcience: lay deepe obligations upon the ſoule, even whiles they are moſt ſleighted by carnall hearts, there being no leſſe difference in conſciences, then ſtomacks: of which ſome will diſgeſt the hardeſt meats, and turne over ſubſtances not in their nature edible; whiles others ſurfet of the lighteſt foode, and complain even of dainties.

Queſt. Whatſoever is not of faith is ſinne. Rom. 14. 23. A recuſant in going to Church againſt his con-

ſcience, rather to ſatisfie the Law, then to ſanctifie his ſoule; is guilty before God: becauſe not done in faith: what is then to be done?

Anſw. It is not enough that conſcience muſt lead us, but truth muſt lead our conſciences: there is no neceſſity of ſinning.

Ob. How then is it ſaid, *Of two evills the leſſer is to be choſen*?

Anſw. This is true in *Penall evills*, not in *criminals*, in *corporall things*, not in ſpirituall. There is no neceſſity, that ſhould compell a man to ſinne, he ought rather to dy.

Ob. But I have ſworne to doe that, which is not lawfull to be done: ſo that I muſt either breake my Oath, or do worſe, which is to ſinne one way.

Anſw. You ſinned in making ſuch an Oath, and are bound to bewaile and repent of it: but you ſhall not ſinne in breaking that Oath. As *David*, in breaking of his vow concerning *Nabal* was not unjuſt: And if *Herod* had done ſo touching *John Baptiſt*, he had beene more righteous.

Yea, when any thing is granted generally, there in is implyed this exception (if it be not againſt right and juſtice:) Therefore *Salomon* brake his promiſe to his *Mother* touching *Adonijah* 1 Kings 2. 20, 25. And the *wiſe men*, their promiſe to *Herod* of returning *Matth.* 2. 9. 12. and that without the leaſt crime.

Indeed if the *Law written* do ceaſe, we muſt obſerve that which is allowed by the practice, and cuſtome of the Godly, and religious: and if in any thing that ſhall be defective, then that which is neereſt, and moſt agreeable to that: but if it may be drawn from

the written word either directly or by conſequence: it is the more warrantable and ſatisfactory. Alwaies provided, that we expound ſcripture by ſcripture, which is the beſt and ſureſt way of expounding.

But our ſcoffing adverſaries, deſire not ſo much ſatisfaction from us, as colourable pretences of exception againſt us: which makes them give out, that we ſcruple ſmall matters, either out of pride and hypocriſie: or we are more tender then they, out of ignorance and ſimplycity. As I have heard every one in a religious family, condemned for fooles and ſhallow braines: becauſe they would not ly, nor diſſemble but ſpeak the naked truth. And no marvel; for firſt *the wiſdom of God, is fooliſhnes With the World* as *the Wiſdome of the World, is fooliſhneſſe With God.* 1 Cor. 1, 18.23. and 2.14. & 3.19. ſecond *A Fool* (that is the naturall man) *is wiſer in his owne conceit, then ſeven men that can render a reaſon.* Proverb. 26. 16.

Neither is it ſtrange, that they and the Godly ſo differ in judgement and practice: ſince they walke by rules, that are directly oppſite: for the naturall man either ſquares his life by other mens lives, without reſpect to Chriſts life: like ſome fooliſh *Sexton*, that ſets his Clock by others Clocks, without ever looking to the Sun. Or elſe hee leaves the moſt ſafe, and unerring guide of Gods word, to follow the deceivable guide of his owne carnall reaſon: like an ignorant Pilot, that ſailes without a Compaſſe, wherein his danger is as great, as otherwiſe his ſafety would be:

And ſo much touching evil omitted.

Sect. 47.

Secondly, what good thing can wee doe, without

being censured by them. I wept, saith holy Dauid *and my soule fast'd: but that was to my reproach: I put on sack-cloth also, and I became a proverb unto them* Psal. 69. 10. 11. see more 1 *Sam.* 1. 7. 10. to 15. and 17. 28. *Iob.* 4. 6. And when hee undertooke God that he might bring honour to God, and take away the shame from *Israel*: it is only *in the pride and naughtinesse of his heart.* 1 Sam. 17. So if *Mary anoint our Saviours feet* with the precious ointment: shee is accused of profusenes. If *Daniel* pray to his God, it is in contempt of authority, *Dan.* 6. If Christ cast out Diuels, *it is but through Belzebub the Prince of Diuels.* If Apostles preach the Gospel, it is but *a new Doctrine to pervert the people.* If *Paule preach not himself, nor in inticing words of mans wisdom, he is but a babler.* When *Luther* dealt against the *Pope*, by and by, they cried out, hee could not come to that preferment hee desired: which was the *Prelats* plea, when any Zealous Minister spake against *Pluralities*, superstitious Ceremonies, and other vices and abuses in the Clergy. Yea, though they lost their livings, it was but to augment their maintainance by lying in a Prison.

Thirdly, and lastly, you cannot admonish them of their swearing, drinking, sabbath breaking &c. without being called Puritane: which in their language is an hypocrite or dissembler: yea worse, as being in a larger extent as I shall after shew: I grant most of them use the Name, know not what it signifies; yea, what themselves mean by it, they are not able to tell you.

And no marvell, they should take admonition a chief office of freindship so ill: for poore soules that

think *we take too much upon us*: as *Korah, and his company* twitted *Moses Numb.* 16. 3. Neither know they how ſtrictly *God* commands, and requires it, *Levit.* 19 17. *Heb.* 3. 13. 2 *Tim.* 2. 25. *Theſ.* 3. 13. *Ezek.* 3. 18 to 22. 2 *Pet.* 2. 7. 8. Whence, as the chief Prieſts anſwered *Judas, What is that to us?* ſo theſe prophane perſons, will blaſpheme God, tear Chriſt in peeces, and more then betray, even ſhed his innocent blood; digging into his ſide with oaths, and ſay when told of it. what is that to us? They might as well ſay, what is Chriſt to us? what is heaven to us, or what is ſalvation to us? For to us the one cannot be, without the other: we ſhall never inherit part of his glory in Heaven, if wee doe not take his glories part upon Earth. And with God it is much about one, whether we be a doer of evill, or no hinderer. For if we muſt *not ſee our Neighbours Ox, nor his ſheep go aſtray, or fal into a pit, but we muſt reduce him, and help him out of it. Deut.* 22. 1 We are much more bound to keep out neighobur himſelf from droping into the bottomleſſe pit of hell. And what know we, but *We may win our Brother*, and ſo ſave his ſoul? *Mat.* 18. 15. like *Eugenia* who being the naturall daughter of *Philippus*. became ſpiritually the mother of her owne Father, and begat him a new to the grace of Chriſt, he being an Infidel before, as *Euſebius* notes. And no man but ſtands in need e of admonition: for graces like good hearbs, will not grow of themſelves: where as vices like weeds need no ſowing.

Or in caſe wee prevaile nothing, yet wee are diſcharged. 1 *Cor.* 5. 2. and hee who requires it at our hands, will returne the ſame into our owne boſomes *Iſa.* 49. 4. 5. *Pro.* 11. 18. and 25. 22. And yet we are

blamed for so doing, and thought contentious. They may as well tell me, if it had been said to *Adam*, before he eat the *forbidden fruit*, to *Iudas* before hee betrayed his Master, to *Iezabel* before she plotted *Naboths* death, &c. Take heed what you do: that this had beene an ill office, and that in following such councell, they should have had cause to repent themselves. But Oh the many and foolish misprisions of carnall minds.

As how are they mistaken in their opinion of peace, (like *Ahab*, who thought *Eliah* a turbuler, *troubler of all Israel*: because he did as God commanded him, and would not flatter them in their sinnes, to their utter destruction) for true peace is, to have peace with God, War with their and our lusts, *Rom.* 5. 1. and 7. 22. 23. Where as they would have us to be at peace, and in league with their sins: at war with God and our consciences.

Yea it no way deserves the name of peace, except we be at enmity with the serpent, and all his works of darkneſſe, Peace must be followed with holines. *Hebrew.* 12. 14. Wherefore *Zachariah* joyneth Faith, Peace and truth together: *Zach.* 8. 16. And St. *Paul* peace and righteousnesse, peace and edification, peace and joy in the holy Ghost, *Rom.* 14. 17. 19. &c. Yea, St. *Pauls* usuall stile in all his Epistles is, *Grace and peace*: as if onely where grace is, there peace is: as where the fire is, there heat is.

Sect. 48.

Againe, how extreamly will they condemne that preaching, which awakens mens consciences, works upon their affections, and saves their soules: And applaud such *Corinthian* preachers, as tickle the ear only,

only, and pleaſe the ſence? As let ſome *Boanerges*, thunder out the judgements of God againſt ſinners, and threaten their deſtruction if they amend not their lives: as *Jonah* when in three daies he converted that great City *Nineve*: Or diſcover their moſt ſecret thoughts, as Chriſt did to the *Woman of Samaria*, Iohn. 4. Or drive an application home to their conſciences, touching ſome one ſinne of theirs, as *John Baptiſt* dealt with *Herod*: Or as *Peter* with the *Iewes*, when he converted 3000. at one ſermon, *Acts* 2.41. and 5000. at another, *Acts* 4. 4. Thei. not only the wit-foundred Drunkard, & cauteriſed blaſphemer; but the civil honeſt man will ſtrangely cenſure him, and moſt bitterly enveigh againſt him: for preaching nothing bnt Law and damnation: ſaying he is factious, and Sciſmaticall, a Buſie body, a fire flinger, one that railed upon the Pariſh, ſpake Daggers points, and aimed at ſomebody. Neither are ſuch ſermons to be heard, for they only drive men to diſpair.

Yea its much if they do not conſpire together to do him a miſchiefe: as *more then forty Iews did againſt Paul. Acts* 23.12.13.

I deny not, but a Miniſter may be bitter without diſcretion, if he have not due regard to circumſtances: namely the manner how, and the perſons to whom he preacheth. For to kill a flie on the forehead with a beetle, and in ſtead of ſweeping the houſe, to pull it quite downe, would become none but a mad man. Hearbs cold or hot beyond a certaine degree, are mortall. Wherefore

Both good and well, muſt in our actions meet:
Wicked is not much worſe, then indiſcreet.

Zeale without diſcretion, is as an offering witho
an eye; which was by *God* forbidden, Levit 22. 2
Diſcretion without zeale, is as a ſacrifice witho
fat, which was likewiſe forbidden, Levit. 7. 2
Zeale without knowledge, is a fire without a Chi
ny: Knowledge without obedience, is an eye wi
out a foot: religion without conſcience, is a body w
out a heart: Conſcience without zeal, is a heart wi
out ſpirits. In fine, the fire of the *ſpirit*, the moth
of all true zeale: hath light in it, as well as heat.

Wherefore, a good Paſtor will avoid both e
treames: not deliver *Law* without *Goſpel*, nor G
pel without *Law*: but a ſweet compoſition of ſe
rity and mercy; wherein Law and Goſpel ſha
meet, as *Moſes* and *Chriſt* met upon the *Mount*.

Neither know I, whether mercy belongs mo
to the humble, and broken hearted to refreſh a
comfort them: or Juſtice to the preſumptious, t
humble and terrifie them. Seeing ſome like *Peter*, a
called with a calme voice: others like *Paul*, with
thunder-clap. And cold ſides have no leſſe need to b
ſpurred up: then hot mouths to be held in with bi
as *Plato* ſpake of his two ſchollers, *Zenocrates*, an
Ariſtotle. And yet of the two, I hold that which i
leaſt pleating to the *ſence*, is moſt wholeſome to th
conſcience. For this we ſee by experience, that ca
Preachers, mak: *bold ſinners*: and that if *deſpair* i
like *Saul*, deſtroyes his thouſand: *Preſumption* li
David, kills his ten thouſand.

But what is this to our matter in hand? when it i
generally theſe mens condition, to hate that preachi
ing whereby alone men become Chriſtians. Nei
ther need you marvell that wiſe men ſhould be ſuch

fooles

fooles: ſince *the wiſdome of the fleſh, is enmitie against God.* Rom. 8. 7. 8. that is more then barely an enemie. Beſides *they will not receive the truth in love, therfore are given up to beleeve lyes,* whence it comes to paſſe that they are *flint unto God, wax to the world, the fleſh, and the Divell. Wiſedome ſaith* our Saviour. *is juſtified of her children:* that is the faithfull. Mat. 11. 19 Intimating that ſuch wiſedome as is juſtified by wicked men is not wiſedome indeed.

Againe, how many of them, are like thoſe of the *Synagogue?* Acts 6.9.15 who hearing *Steven* deliver truths which they underſtood not, cryed out that he ſpake *blaſphemie*, and preached error. Concluding as the *Jewes* did of *Paul* (when by application he touched their coppie *hold*) *Away with ſuch a fellow from the earth, for it is not meet that he ſhould live.* Acts 22. 22.

Sect. 49.

Againe, in matters of the Common Wealth, if godly, and religious Magiſtrates: in obedience to the word, and diſcharge of their oaths and conſciences; be any what levere in puniſhing malefactors, they are *cruell and hard hearted, as the Queen could ſay of the Houſe of Commons* when they proſecuted *Straſford:* a moſt cruell murtherer traytor, monſter: *Oh What hard hearted men are theſe.* When her ſelfe is not hard hearted, in being the death of thouſands: Yea, if *God* in his mercy prevent not, the utter ruine of three whole Kingdomes.

Or ſecondly, if they execute the ſtatute againſt *Papiſts*: thoſe falſe *Gibeonites* that ſo much (though faiſly) pretend their old ſhowes, the antiquitie of their Church: even in this alſo they are cruell, and hard

hard hearted. But compare the peace they injoy under us, with the tyrannie they exercised over us, in burning our Fathers at the ſtakes, in teaching and indeavouring to butcher our *Princes*: their many conſpiracies againſt our whole realme, eſpecially that 88. for a yeare: and 5. of *November* for a day, ſuch an intended diſtruction, and ſuch an intervenient deſolation, as that day and yeare ſhall be for ever, both famous and infamous for. And could they now but get the upper hand, neither the *living Proteſtants* ſhould walke, nor the *dead Proteſtants* ſleep in quiet for them. Yet theſe men are not cruell, in the eyes of prophane and ſenſuall *Chriſtians*.

Or thirdly, if they indeavour a through reformation, they are factious, and rebellious, enemies to the ſtate, and troublers of *Iſrael*: as *Ahab* counted *Eliah*; and they would gladly ſuch were cut off, becauſe they trouble them. And this is received as a ſolid argument, by all the Goſpels enemies.

But why is it, the beſt of naturall men, thinke that honeſty and religion conſiſts only in quietneſſe, and living peaceably amongſt their neighbours? and that their is no wiſedome but in a dull indifferencie. Nothing praiſe worthy but diſcretion and moderation. And therefore, as if their religion had taken cold, they love an eaſie ignorance, a quiet prophaneſſe, or a well ſetled ſuperſtition: more then a diligent knowledge, or a zealous devotion. Whence they are ſo dully patient in diſhonour done to *God*, and ſo grieviouſly offended with others that indeavour to promote his glory and worſhip. And would not theſe men, have been as much offended with *Aſa, Hezekiah, Ioſiah, Iehoſhaphat, Conſtantine the Emperour*

Emperor, *King Edward*, and *Queen Elizabeth* if they had lived in their dayes? Yes, for they did but the ſame things. Yea, undoubtedly if *Zephaniah*, (who would not content himſelfe, for all the reformation which good *Joſiah* made: untill the *Chemarim Prieſts*, and all the reliques and remainders of *Baal* were removed. *Zeph.* 1. 4.) had lived in our land, he had been counted as others are, an unreaſonable man, made for nothing but to trouble the ſtate, by ſtirring up of contention. Yea, if they had lived in our *Saviours* dayes, they would have been offended with him, when he *whipt the buyers and ſellers out of the Temple* for diſturbing the Church. *Matth.* 21. 12.

But as *Beza* was no diſturber of the Church, nor enemie to the ſtate, when he writ an Epiſtle to *Queen Elizabeth* for the quite abandoning of all the high places; and a plenary reformation of *Church Diſcipline*, though *Bancraft* ſtormed at him for ſo doing, becauſe he touched the coppie hold of his bellie: But a faithfull Ambaſſador of Chriſt Jeſus, as the good *Queen* eſteemed him: no more are thoſe *Worthy Senators* amongſt us, that venter their lives and all they have, to doe *God* and their country ſervice.

Sect. 50.

Obiection. I but ſay they, by ſparing ſome Delinquents, and yeelding to ſome indifferent things; not in *Gods* worſhip, but about Diſcipline and other triviall things, there had been an accommodation between *King* and *Parliament*: ſo we had had a bleſſed peace, and the blood of thouſands had been unſpilt. But never conſult with *Gods word* about the matter:

yea

yea *God is not in all their thoughts*, for elſe they would know firſt, that naturall men, and oppoſers of reformation are no more fit to judge what things are indifferent, then blind men are fit to judge of colours.

Secondly, that there is a civill and a religious peace: the firſt whereof we would gladly accept of, as in a treaty of pacification both parties muſt yeeld ſomewhat, but nothing is to be yeelded to, that may prejudice the truth.

Thirdly, that as *our lawes* are, or ought to be grounded upon, and agreeable to *the law of God*, ſet downe. Levit. 19. 15. Deut. 19. 19. 20 21. So *Magiſtrates* ought, and therefore are ſworne; to judge men and caſes according to the law written, without favour or partiality. Imitating *Zeleucus King of the Locrians*, who rather then the law ſhould be violated in favour of his ſons two eyes: would looſe one of his own. Or that godly, and impartiall *Biſhop* who excommunicated *Marcian* his own ſon, having committed whoredome. Nor can we pleaſure a brother or ſon (if an obſtinate offender) more then in yeelding him up to the law: for this is the moſt probable way and meanes, to ſave his ſoule. 1 Cor. 5. 5.

2. Nor the *Kingdome*, as for inſtance the *Homicide* through a killing favour is pardoned, and granted his life: *God* drawes his ſword, and by his plague ſpils a thouſand lives for it. As *the land cannot be purged of blood, but by the blood of him that ſheds it*. Numb. 35. 33.

3. Nor a mans ſelfe, for *Sauls ſparing of Agag and the beſt things*, being contrary to *Gods* commande-

ment

ment, though of it ſelfe a pittifull and mercifull act: is *compared to Witchcraft and idolatry*, and cauſed the Lord to caſt him off. 1 Sam. 15. 23.

4. Above all, he ſhall pleaſure the godly party of the Kingdome: for as a man rootes up the weeds in his garden, that the good hearbs may grow the better. Luke 13 7. So the death of the *Wolves*, is the ſafety of the *ſheepe*, and other tame beaſts. Their *corruptions*, are our *generations*, their *deſolations* our *conſolations*, their *impairings* our *repairings*: Iudgements upon them, are creations, recreations to us: as the execution of *Haman*, was the conſolation of *Iſrael*: *Saul* was afraid of *Goliah* ſtrutting in his harnis: but when he ſaw him dead at the feet of *David*, his joy was now greater then before his feare.

It is the ruine of Enmity, that is the *reſurrection* of peace, and unleſſe *ſeverity* be ſhewed to our adverſaries, *ſecurity* cannot dwell in our ſtreets. And therefore it is wiſedome in governours, to take ſinne at the firſt bound: and ſo to revenge it, that their puniſhments may be preventions. Neither can there be mercy in injuſtice. So that a Delinquent at the galowes, is none of the worſt ſights in a countrey.

I know it is a truth, which cannot be beaten into their braines: but there cannot be a more pleaſing ſacrifice to *God*, then the blood of malefactors ſhed by the hands of authority: as appeares in that caſe of *Phineas*, in killing *Zimry* and *Cozby*. Numb. 25. 7. to 14. For the ſhedding of their blood, was the acceptableſt ſacrifice, that ever he offered. For both all *Iſrael* is freed from the plague, and all his poſterity have the Prieſt hood intailed to them, ſo long as the *Iewes* are a people. And by that Exod. 32. where

for

for making the *Golden Calfe*, all the ſons of *Levi* gathered themſelves together: and at the command of *Moſes*, went through the hoſt, and ſlew every man his ſon, and brother, and every man his neighbour: untill they had ſlaine *three thouſand* men, which was a moſt acceptable ſervice to *God*, for the blood of theſe Idolatrous *Iſraelites*, cleered that tribe, from the blood of the innocent *Sichamites*.

Fooliſh men would be ready to ſay, this was a cruell act: but wiſe Chriſtians that aske counſell of *God* know: that the mild juſtice is no leſſe perillous to the Common Wealth, then the moſt cruell. And that governours make themſelves guilty of thoſe ſinnes, they puniſh not. Whence *Moſes* (he that was ſo good, and loving, that he would rather periſh himſelfe, then *Iſrael* ſhould) not only pronounceth this ſentence of death on ſo many thouſands, but rejoyceth thereat, and bleſſeth the Executioners,

And what but his charity and mercy, as well as his juſtice, made him thus cruell? for all *Iſrael* might have curſed him, if ſome had not ſmarted by him. But he was a good *Phyſitian* of the Common wealth, and ſaw that *Iſrael* could not live, unleſſe it bled in the common veine: he therefore lets out this corrupt blood to ſave the whole body.

And what thinke we is the reaſon, our land hath laine bleeding, and languiſhing ſo long as it hath? Notwithſtanding our much faſting and humiliation? this we may build upon: when we yeeld to *God* touching his *commandements*, he will yeeld to us touching our *petitions*.

Seſt.

Sect. 51.

And ſo much of the kinds, and ſeverall caſes; how and wherin naturall men cenſure the religious. I could give you many other inſtances, but the ſum of all is; let the religious doe that which is good for ſubſtance, and alſo well in reſpect of circumſtances; they are but exquiſite in hiding their defects; and ſhewing the beſt of themſelves. What they doe, is only in hypocriſie, and to be ſeen of men. If they cannot wreſt good into evill, by miſconſtruing it they will remit the ſame unto diſſimulation.

I come now to the reaſons, and cauſes why they thus cenſure them.

Queſtion. Have they any reaſon for their ſo doing.

Anſwer. Not properly, for as the *Prophet* very often complaines; *they are mine enemies without a cauſe.* And *they hate me without a cauſe.* &c. Pſal. 35. 7. and 69 4. though they pretended many cauſes: So in this caſe, they have no juſt cauſe, nor reaſon to cenſure us as they doe: for no *evill deed* can have a *good reaſon.* Yet they cenſure us not without many by-reaſons, and ſelfe ends. As

1. Firſt, their ignorance is a maine cauſe of it, naturall men in heavenly things, reſemble *ſhell-fiſh*: that have no ſmell: or the *Camelion*, that hath no taſt, at leaſt they ſee no more, then the *barke*, or *outſide* of ſpirituall performances. 2 Sam. 6. 16. And the fleſh (Satans ready inſtrument) will be ever ſuggeſting to them ſtrange ſurmiſes touching what the religious either ſay or doe. As is evident by what is recorded of *Michael*, 2 Sam. 6. 16. Of *Nicodemus*,

John

John 3. 4. Of *Festus*, Acts 26. 24. And lastly of *Paul* before his conversion. 1 Tim. 1. 13. Who was no sooner inlightned with the saving knowledge of the truth: but he preacht that faith, which before hee condemned and persecuted.

And for testimonies to confirme it, these are pregnant. John 15. 21. and 16. 2, 3. Mat. 16. 23. and 22. 29. Luke 19. 42. 1 Cor. 2. 8. Psal. 2. 2.

Though experience may save that labour: for how severely will these ignorant persons censure not only things indifferent, but the most approved good duties? While they will patiently passe by the most hainous crimes. An infallible signe of a man not borne anew.

And still the more sottish, the more censorious. For where is *least braine*, there is *most tongue* and lowdest. And as ignorance gives disparagement, a lowder tongue then knowledge does: so alwayes they that *know least*, will *censure most*, and most deeply. It is from the *weakest judgements*, that the *heaviest judgement* comes.

Sect. 52.

2. Secondly, Sometimes on the other side, they will censure them in policie: that while the standers by, are taken up with jeering at our supposed simplicitie; they may not mind their past, and intended reall villanie. Therein imitating a *Thiefe*, who being pursued in a croud; will be forwardest in *crying stop thiefe*, that so he may neither be attached, nor suspected. The case of *Athaliah*, 2 Kings 11. 14.

Sect. 53.

3. Thirdly, another reason may be this: Whoso hath any thing fixed, either in their persons, or conditions

ditions which cauſeth contempt: As they are commonly very bold, ſo they have a kind of ſpur in them, and are moſt induſtriouſly ſtirred up to watch, obſerve and cenſure the weakeneſſes of others: that ſo they may have ſomewhat againe to repay. See the caſe of *Shemi* touching *David*, 2 Sam. 16. 7. of the *High Prieſts*, *Scribes* and *Phariſees* touching our *Saviour*. Luke 5. 21. Mat. 9. 3. 34. & 12. 1. 2. and 16. 17. and 21. 2. 14. 15. 16. 24. 45. 46. and 22. 15. 16. 17 and 27. 41. 42. And laſtly of *Judas* touching *Mary*, John 12. 4. 5.

Sect. 54.

4. Fourthly, In ſuch as are not regenerate; nor were ever diſciplin'd in the School of *Chriſt*. The ignoblenes of their diſpoſitions, and breeding, may be a ſufficient ground. For baſeneſſe, what it cannot attaine to, it will vilicate and deprave. As no wonder if a *Carter* cenſure a *Scholler*, or a *Clowne* a *Courtier*; ſo none can thinke it ſtrange, that brutiſh ſenſuallists, ſhould cenſure the ſaints for *ſullen*, *ſhallow*, *cenſorious*, *proud*, *diſſembling*, &c. That they ſhould miſtake the way to *Heaven*, for the moſt melancholly walke, when all that are borne of *God*, and taught by his *ſpirit*, know them, the moſt *merrie*, *wiſe*, *charitable*, *humble*, and *plaine dealing* people.

Indeed time and experience, will alter their judgments, be they never ſo brutiſh and baſe: as it univerſally fared with the *old world*. Gen. 6. and 7. chapters. Who for 120. yeares together, harboured many baſe thoughts of *Noah*: thinking him halfe mad, to beſtow ſo much labour and coſt in building ſo vaſt a Veſſell as the *Arke* was: but in proceſſe of time, when they ſtood upon the tops of

the mountaines, expecting within a minute to be drowned in thoſe waters: they beheld him ſecure, to their greater vexation: and acknowledge themſelves ſtarke mad, for not timely beleeving him.

Sect. 55.

5. Fiftly, Guiltineſſe is another maine reaſon: for commonly, ſuſpition proceeds from a ſelfe defect: and a bad conſtruction from a bad mind.

Deceitfull, ever will miſtruſtfull be:
But no miſtruſt, is found in honeſty.

I confeſſe, I reade of one ſingular example. 1 Sam. 1. where *Hanna* being about a good worke, praying earneſtly, and powring out her ſoule unto the Lord: *Ely* a good man, judged her to be drunken: when ſhe had neither drunk wine nor ſtrong drinke. verſ. 15. but the like is ſeldome ſeen.

Whereas naturall men, moſtly meaſure others by their owne buſhel: and ſo forme their opinions, and cenſures of us according to the mold of wickedneſſe, that is in their own hearts: and doing all their owne good in hypocriſie; they cannot thinke us better then themſelves.

And yet it is a rule, which ſeldome failes: That as *Cham* was worſe then *Noah*, whom he derided: and *Iſhmael* worſe then *Iſaack*, whom he mocked: and *Saul* worſe then *David*, whom he perſecuted, and *Iezabel* worſe then *Naboth*, whom ſhe defamed and murthered, and *Herod* worſe then *John Baptiſt*, whom he beheaded. So they which are wont to cenſure others; have greater faults themſelves, and cauſe to be cenſured of others: which faults they cannot tell how to cover, but by diſgracing of others.

And

And the cenſured in Scripture, are alwayes more precious in Gods ſight, then the cenſurer: as in the *Phariſee*, and *Publican*. Luke. 18. and in thoſe *Barbarians*, and *Paul*, Acts. 28. 3. 4.

Sect. 56.

6. Pride is no ſmall cauſe: for a proud man, is wont to admire his owne actions: but to abate the value, and derogate from the eſteem of others; Every whit as baſely to villifie other mens doings, as he over highly prizeth his owne. I (ſaith the proud *Phariſee*) *am not as this Publican*. Luke. 18. 11. Neither was he, if you marke it: For the *Publican* condemning himſelfe, was juſtified and ſaved: he juſtifying himſelfe, was everlaſtingly condemned.

Againe, they know, their glory and credit with the world, is greatly eclipſed, by ſuch as excell in vertue. Their vicious lives are plainly reprooved, and their perſons, moſt grieviouſly ſhamed, by the holy converſation of good men. And this makes them ſmut the face that is fairer: blemiſh honeſt mens fame by their cenſuring, and aſpertions: that they may mittigate their owne ſhame, with others diſcredit, like *Potiphars wife*, they pretend we are guilty: that themſelves may be taken for innocent.

Sect. 57.

7. Seventhly, Another cauſe is prejudice: for this like a painted paire of *Spectacles*, caſteth a falſe coller upon the beſt actions. As we ſee in *Ahab* and *Jezabel*, touching *Eliah*, and *Micaiah*. But of this I have ſpoken largely, in the former treatiſe.

Sect. 58.

8. Eightly, the next cauſe is Miſpriſion: They ſuppoſe we are not as we ſeeme, *ergo* we are Puri-

tans, Hypocrites, &c. A reason of great force with states men and Polititians: *Herod* thinkes *Christ* comes to dethrone him: therefore to make sure worke, he murthers all the males in *Bethlem*. *Cambyses* dreames overnight, that his brother should be *King of Persia*: therefore he puts him to death the next morning. *Saul* supposes *David* a traytor, therefore *know yee not, that the sonne of Iesse hath conspired against me.* But it were as good an argument, to reason thus: All the *Apostles* were impostors, and the Gospel it selfe a fable: for so thought the *Scribes* and *Pharisees.* A man shall doe *God good service, in persecuting of his faithfull servants*: for so thought the *Prelates*, as themselves have confest upon their examination. Or lastly, there is no *God*, for so *the foole hath said in his heart*. Psal. 14. 1. and 53. 1.

Sect. 59.

9. Ninthly, They envie the godly, either first, because they doe better, as *Cain* did *Abel*, or secondly, because they fare better, as *Esau* did *Iacob*, or thirdly, because they are better esteemed, as *Saul* did *David*. And this is another cause, for ill will, never speaks well: and envie is *sick*, if her neighbour be *well*. The ones successe, is the others vexation, the envious *emulate*, what they cannot *imitate*. Whence arises all their censuring, and misconstruing; their persons, actions, and intentions. For whom they cannot reach by *Imitation*, they will indeavour to doe by *detraction*: and because they cannot *seduce us*, they will if they can *traduce us*. if we will not partake with them in their *sinnes*, wee shall in their *shame*: if *Ioseph* will not be lewd with his mistris, he shall be thought as guilty, and suffer as much as if he were.

Sect.

Sect. 60.

10. Tenthly, ſometimes they cenſure us out of ſelfe-love: either that they may gaine, or at leaſt not looſe of their honours, pleaſures, profits: *Sauls* flatterers will ſooth him up in his evill ſurmiſes againſt *David*: ſaying the ſon of *Iſſe* hath conſpired againſt thee: that they may have *Fields*, and *Vineyards* given them: bee made *Captains over thouſands* and *Captains over hundreds*. And this tempted *Balaam* againſt his conſcience, even to *curſe*, where he ſhould *bleſſe*: He ſaw how his curſings, and curſed counſel might pleaſe *Balack*, and bleſſe himſelfe with a gainefull, and gallant promotion. And the like in *Demetrius*, for as *Paul* ſubſtracts, from *Demetrius* his profit, ſo *Demetrius* detracts from *Pauls* credit.

Which was many a mans caſe, within theſe few years: for ſome have clymed up to preferment, by enveying againſt the Puritans: and others been ruined, and diſgraced, by preaching againſt the Prelates.

Sect. 61.

11. Eleventhly, By depraving all good men, themſelves, (though Swearers, Drunkards, Whormongers) ſhall be judged indifferent honeſt men: for were all the world ugly, deformity would bee no monſter. Yea, a baſe perſon, may come to preferment; if none be thought better then himſelfe. He that hath but one Eye, may bee King amongſt the blind. Whereupon, to have themſelves thought as good as any other: they will not have any thought good, that dwells neer them.

Sect. 62.

12. Twelfthly, Their passions and affections make them so exceeding partiall: that they will more deepely censure our tearing of God, then their own blaspheming him: and hold it a more haynous crime for us to be sober, then for themselves to be Drunk.

You may thinke it a bigg word, for want of acquaintance with such: But Drunkards and swearers know I speak truth. And I the more confidently beleeve my own ears, when I consider the *Sodomites* quarrell with *Lot*: and many the like in scripture. As how did the passion of Anger, rob *Haman* of his reason: when hee thought *Mordicaies* not bowing the knee to him, a more hainous offence, then his own murthering of thousands. And *Jezabels*, who thought it a greater sin in *Eliah*, to kill *Baals priests*: then in her selfe, to slay all *the Prophets of the Lord*.

But no wonder, for as the Eye onely lookes to things without. And as they that are vertiginus, think all things turne round, all err; when the errour is only in their own brains: so fares it with sensuall men, transported by passion, and given up to their lusts. They put their own faults, in that part of the Wallet which is behind them: but ours, in the other part, or end which is before them. Indeed self examination, would make their judgements more charitable.

Sect. 63.

13. Thirteenthly, The persons censuring, and censured; are as contrary in their natures, as are *Heaven* and *Hell*: *Light* and *Darkneſſe*, *God* and the

Divel

Divel, the one being *Satans ſeed*, and born after the *Fleſh*: the other being *Chriſts members*, and borne after the ſpirit. *John* 3. 8. to 15. And this makes the one hate, what the other loves. A *wicked man* ſaith *Salomon*, *is abomination to the juſt, and he that is upright in his way, is abomination to the wicked*. Proverb. 29. 27. even our wayes, which God commands us to walk in, as well as our perſons are abomination to them.

Yea wee ſee by experience, that there is a curſed Zeal in theſe men to maligne the Good Zeale of all men. And that uſually, they are pleaſed beſt, with that which angers God moſt: No marvell then if they cenſure ſuch as he loves beſt.

Sect. 64.

14. Fourteenthly, They delight in cenſuring us: becauſe Satan (who is their God, 2 Cor. 4. 4. and their Prince, *Iohn* 14. 30. *and works in them his pleaſure*, Epheſ. 2. 2. 2 *Timo*. 2. 26.) is ever prompting them thereunto, *Acts* 5. 3. *Rev.* 12. 10. For it is Satan, that ſpeaks in and by them, as once hee did by the Serpent: It is his mind in their mouth, his heart in their lips. *Matth.* 16. 23.

And they being his Sons, Servants, and Subjects: thirſt to do him what honour, and ſervice they can. Nor can they pleaſure him more: it being the hopefulleſt way, to diſcourage men in the way to Heaven; quench the good motions of Gods ſpirit, kill the buds, and beginnings of grace, draw them backe to the World, and ſo by conſequence damne their ſoules that can be, to ſee that whatſoever they doe, or ſpeake: baſe conſtructions are made thereof. Whereas if they medled not with repentance: nor

troubled themſelves about religion: the world nor the divel would not meddle with them, nor once trouble or moleſt them.

Beſides their cenſures, and falſe aſperſions: cauſe jealouſies where there are none, increaſeth thoſe that are, mightily diſables ſome from diſcerning the truth, and much hinders others from beleeving it.

Sect. 65.

15. Fifteenthly, *Zoylus* like they cenſure, and ſpeak evill of us: becauſe they cannot otherwiſe hurt us.

They dare not ſmite us on the mouth as the *High prieſt* ſerved *Paul*: therefore they ſmite us with the mouth: as *Zedekiah* the falſe prophet ſerved *Micahayah*: which is as bad or worſe. For deal they not with the godly, as the daughters of *Heth* did by *Rebecca*? *Gen.* 27. who made her weary of her life: and forced her to cry out in the bitterneſſe of her ſoule. *What availeth it me to live?* verſe 46. In which they imitate their Father the Divel: who when his hands are bound, *vomits out a flood of reproches with his tongue*. *Rev.* 12. 15.

I confeſſe they were wont, *Maximinus* like: to ſpeake evil of us; that ſo they might perſecute us with the more ſhew of reaſon: accuſe us to the Prelats, as the Jewes did *Paul* to *Agrippa*: charging us wth many things, but proving nothing neither could they well undo us, if firſt they did not falſely accuſe us: as it fared with *Jezabel* touching *Naboth*, and the wife of *Potiphar* touching *Joſeph*.

Though a little information would ſerve: for malice regards not how true any accuſation is, but how

how ſpiteſull. And theſe prelats, were ſo farre from diſcerning or deſiring to diſcern truth from ſlander, that to the griefe of many good hearts; no muſick could be ſo ſweet to their eares: as to heare well of themſelves, ill of the religious. And they were as ready to yeeld their aid, as the other to aſk it: being men of the *High prieſts* humor; who ſeeing none offer themſelves, ſet on work certain vile perſons, to accuſe Chriſt of hainous evils: that ſo they might crucifie him by a Law: Yea our reverend Biſhops and their bandogs dealt with a poor Miniſter, or Chriſtian: juſt as the ſouldiers did by our Saviour: Firſt blind him, then ſtrike him, and laſt; ask him, *who was it that ſmote thee?* and hee might anſwer the beſt of the three; It was thou O mine Enemy, thou waſt an *Achittophel* in the one, a *Dogg*, in the other, a *Belial* in both.

Sect. 66.

16. Sixteenthly, They cenſure, and in cenſuring ſlander us: that they may incite, and ſtirre up others to do the like: Reſembling thoſe ancient enemies of the Goſpel, who clad the Martyrs in the skins of wild Beaſts: to animate the Dogges to teare them.

It is the nature of ignorant and ill bred people, who *walk after the fleſh, in the luſt of uncleanneſſe*: whom St. *Peter* calls *bruit beaſts, led with ſenſuality, and made to be taken and deſtroyed*: to *ſpeak evil of the things which they underſtand not* 2 Pet. 2. 12. And what one does is a Law to the reſt. As if one in their company, but mentions the word Puritan, or tells them how ſcrupulous and preciſe, ſuch an one is: all the reſt will ſtrive who ſhall bee forwardeſt in ſpitting out his ſpleen

ſpleen, againſt all the Godly. As what a number of ſharp and deadly Arrows, will each of them ſhoote: both at the good and goodnes.

Nor are they ſo ſatisfied: but every one runs away with the cry: and barks out the tearm, againſt every honeſt man he meets, whence it is, that wee are cenſured, and laught to ſcorne by the greateſt number: that we are made the common Butt of every ones malice: and the ſubject of all their diſcourſe.

Which yet is no diſparagement to us: for theſe are a generation of men; that (for matter of religion) can ſcarcely *diſcerne between their right hand and their left*: as it fared with thoſe *ſixſcore thouſand Ninevites. Jonah* 4. 11? I might heap up inſtances to prove, how ſtrongly, and ſtrangely example prevailes, to the committing of evill with ignorant perſons: who are Ceſterns to ſinne, Sives to grace. As in the *Sodomites*; Gen. 19. 4. to 12. In *Korah and his hundred and fifty followers*: in *Demetrius and his fellowes* Acts 19 &c.

But it is too well known, how many do cenſure, and blaſpheme the Godly: becauſe they hear others do ſo.

Nor is it the common peoples caſe alone: who inquire no farther but beleeve at firſt: for then I ſhould no whit wonder. But even our grave Biſhops, and Fathers of the Church: did not long ſince goe thus by hear-ſay, and perſecute the conſcionable, becauſe drunkards and deboiſhed perſons did ſo: cenſuring them in their *high Commiſſion*, and other Courtes eccleſiaſticall; as the other did on their Ale-benches.

It

It may ſeeme above beleeſe and yet it was ſo: only thoſe barking Currs, did theſe great Maſties wake. Whom we may liken, to Noyſom Flyes: which ſting while they live, and ſtink when they are dead: though bleſſed be God, we are now rid of them.

I need not tell you, how many of their Lordſhips and their Creatures: have come to their great preferments? by being bitter Malignants againſt the beſt men: for no knowing man, can thereof be ignorant.

Sect. 67.

Thus I might go on in giving you other reaſons of their cenſuring us: as one in regard of *Satan*, who looſeth ſo many of his ſubjects, or Captives as turne beleevers: for every repentant ſinner, is as a priſoner broke looſe from his chaines of darknes.

And another in regard of the World, which looſeth a limbe or member: When a convert will no longer accompany them in their wicked cuſtoms. And ſhew you, that it fares with all beleevers; as it did with *Paul*: who ſo long as he joyned with the *high prieſts*, and *Elders*: to *make havock of the Church*, was no whit moleſted by them: but when he became a convert and preached in the name of *Jeſus*: none ſo cenſured and perſecuted as he. But the evidence of ſixteene, may ſerve ſufficiently: to ſatisfie any ſenſible jury. I come therefore to apply it; wherein I will be very briefe; leſt I be moſt of all cenſured, for ſpeaking ſo much againſt cenſuring. And

Firſt, If it be the manner of all ſenſualiſts: to cenſure the religious hypocrites, for one ſingle act of impiety: yea for common infirmities: yea for ſins

beg

before conversion; yea for some strange disaster, or affliction that befals them; either in body, or mind: yea for things indifferent: yea for their very vertues and graces; or the best actions that can bee performed: yea condemne all the generation of Gods children, for the faults of a few that seem bad: yea generally censure them for the greatest censurers; And that on the other side, the religious; who are so cryed out upon for rash judging and censoriousnes; do not, nor dare not judge their brother in any of these cases; but according to the tenour, & main course of a mans life; which is agreeable to, and warranted by Gods word as I have sufficiently proved; then let none be so sotish as to beleeve this, or any other slander; which they dayly belch out against the Godly.

But let them seriously consider the reasons why they doe so? as that they are as blind as beatles, in matters of religion. Or else they doe it in policie, or out of some naturall aptitude, or out of baseneſſe, or out of guiltinesse, or out of pride, or out of prejudice, or out of misprision, or out of envie, or out of selfe love, or that they may be upon even ground with the godly, or out of partiallity: or out of a contrariety of disposition: the one being the *serpents*, the other the *Womans seed*, or because satan who is their god and king will have them doe it, or because they cannot doe them more mischiefe, their hands being manacled by the law, or that they may incite, and stir up others to doe the like, or because the *World* looseth a *limb* or *member*: and *satan* a *subject* or *prisoner*, in every one that repenteth. And this will take away all strangeneſſe: yea it will make them thinke so much the better of good men, for their evill speaking

king of them, as *Tertullian* did of *Chriſtianity*, becauſe *Nero* perſecuted it. Which is an argument undeniable: for the truths adverſaries, are wont to *ſpeake good of evill, and evill of good: to put darkenes for light, and light for darkenes: bitter for ſweet, and ſweet for bitter* as the *Holy Ghoſt* ſpeakes. Iſa. 5. 20.

Yea, let the conſideration of theſe particulars; move men to vindicate the religious, when they are called to it: as every one is that heares them ſo cenſured. For as *Chryſoſtome* ſpeakes, if any man ſhould ſee the *city* of *Rome* ſubverted by enemies, and neglecteth the defence of it: he doth ſeeme to have betrayed it, becauſe he freed it not when he might: ſo when thou ſeeſt the truth impugned, and indangered of wicked men, and mayeſt defend it: if thou doſt not ſafegard it, thou betrayeſt it. Or as another, if innocency indangered by a ſlanderous tongue cry (like a raviſht Virgin. Deut. 22.25. 27.) for my aid I betray it, if I releive it not.

I know their cunning ſophiſtry is ſuch, and their colourable pretences ſo many: having ſuch a ſubtle prompter as ſatan is: that they are able to foreſtall the ſimple, with ſtrange conceits, and baſe thoughts of the beſt men: for it hath alwayes beene their manner, witneſſe *Hamans* words to *Ahaſuerous*: and thoſe other of *Rehum*, *Shimſhay*, and their companions to *Artaxerxes*, Ezra 4. And the like of the *Princes*, and *Rulers* to *Zedekiah*, Jer. 38. 4.

But certainly, if men would weigh things as they are: and as I have made good: they would be foreced to confeſſe; that it fares with our malicious enemies, as it did with *Pentheus*, in *Eripedes*: who ſuppoſed he ſaw *two ſunnes, two Thebes*; every thing dou-

ble

ble: when his braine alone was troubled.

Neither would they (as they doe) imitate the *Tridentine counſell*: who condemned the *Proteſtants* for hereticks, and yet would never heare what they could ſay for themſelves: had they either reaſon or conſcience.

It was the bloody practice, of the *French Prelates* againſt the *Waldenſes*: whom they accuſed to *Lewis the* 12. of many foule, but forged crimes: barring them all acceſſe to the *King*, whereby they might cleere themſelves: till at length the King, (conſidering, that repentance uſually attended upon raſh judgement) told thoſe foxes: that if he were to condemn the Divell; he would give him an hearing. Where upon he ſent his confeſſors, and Secretary of State to try the matter: who returning to the King, cleered their innocency; and commended ſo their piety and integritie: that the King affirmed by his ordinary oath that they were better then himſelfe, or the Prelates that accuſed them. And did not our *Prelates* deale juſt ſo with the Puritans, in their reports to the *King*? were they not alwayes, as a black cloud between his Majeſties pious ſubjects, and the Princes favour? and might they not be fitly compared, to the *watching Dragon*: that kept the *golden Fleece*? Yes, their owne conſciences beare me witneſſe: only I wiſh his Majeſtie, and ſo many as ſide with the Prelates, would as truly imitate that *French* King, as they did that Dragon.

Sect. 68.

2. Secondly, if any that heare me, have been thus raſhly cenſorious, in making ill conſtructions of all that the religious doe: and find that theſe, or ſome of

of them: have been the genuine reaſons of their ſo doing, Let them with *Ephraim*, Jer. 31. 19 *ſtrike themſelves upon the thigh*: Or with that *Publican*. Luk. 18. 13. *ſmite their breaſt*: And with amaſement, and indignation ſay: what have I done? I have deeply cenſured and condemned, the generation of the juſt I have often raiſed an ill report of them, as thoſe *falſe hearted ſpies*, did of the *Land of Canaan*. Numb. 13. 32. 33. And that ſcandall paſſing through many mouths: hath multiplyed like a ſnow ball: which at beſt hath left ſuch a ſcarr of ſuſpition upon their names and credits: that even death it ſelfe, will not be able to cure. Whereas the Scripture ſayes, *Curſed be he that ſmiteh his neighbour ſecretly*, Deut. 27. 24. And *him that prively ſlandereth his Neighbour, will I deſtroy*. Pſal. 101. 5.

And as I have thus depraved ſome: having more *malice* then *matter* againſt them; ſo I have corrupted others: and foreſtalled their judgements with prejudice: which may prove the bane of many a ſoule. Woe is me what ſhall I doe: leaſt *God teare me in pieces, and there be none to deliver*. I have been long enough inſtrumentall to *Satan*: I will now, and hereafter by Gods grace, ſerve *my Saviour*: who is a maſter without compare: O that my *God* would give me a heart, and anſwerable abilitie: to be as *faithfull a friend* to Religion, as I have been a *bitter enemie*.

Let this I ſay be thy confeſſion, this thy reſolution: otherwiſe know for a ſurety: that while thou ſcoffeſt at his children, *God* laughs at thee. Pro. 1. 26. And that it will be bitterneſſe in the end: For what evill is done to them, *Chriſt* takes as done to him

him. Acts 9 4. And who ſo thinkes holineſſe a crime, or religion a diſgrace, is ſo farr from being of his ſpirit, that *Was a man after Gods own heart*: that there cannot be a greater argument of a foule ſoule; held by ſatan in a ſnare, and taken captive of him at his will.

Neither let ſatan, nor thy ſeduced and deceitfull heart deceive thee: in thinking thou haſt any ſhare in *Chriſt*, or the leaſt ſparke of grace: for though a man may through his hypocriſie, condemn that evill in another; which he alowes in himſelfe: yet he cannot condemn the good, which himſelfe is indued withall. For good cannot but reioyce, and delight in her like.

Sect. 69.

3. Thirdly, for a word of advice to the godly: If all naturall men are ſo apt to cenſure the religious; cauſe or no cauſe: And that they have ſo many reaſons to induce them to it: Let us for our *Makers*, and for our bleſſed *Redeemers* ſake, take heed what we doe: leaſt we ſhame our profeſſion, and make the way of truth evill ſpoken off. 2 Pet. 2. 2. Not that I expect, their mouths ſhould be ſtopt; for faults they would find in *Chriſt* himſelfe, did he live amongſt them: neither can God pleaſe them, as you may ſee by their continuall murmuring at the ſeverall paſſages of his providence. Being like the *Iſraelites*: who were never content, for when they had water, they murmur for bread: when they had bread, they complaine for fleſh: as if they had boarded with God, and he were to provide them dyet: and they good men honeſtly paid for what they tooke. Only let them have no juſt occaſion to cenſure

ſure and ſpeake evill of us: for though all true chriſtians paſſe under their ſharpe cenſures, and bitter reproaches: yet I cannot yeeld him a true ſervant of *Chriſt* that deſerves it.

Wherefore if we belong to *Gods* familie, let us ſhew what houſe we come off: not only by our *Livery*, but by our *living*. The ſonnes of *God* muſt bee *pure, blameleſſe, and without rebuke*, Phil. 2. 15. And in the primative times a Chriſtian was known from another man, only by the holyneſſe, and uprightneſſe of his life and converſation: as *Tertullian* reports.

And great reaſon there is for it: for firſt malice is very quick ſighted, to ſpie faults, ſecondly, the Saints (like a *Beacon* upon an hill) have all eyes upon them. Thirdly, vertue or vice in them ſhall be ſure to be margend with a pointing finger. Fourthly, in pureſt things, the ſmalleſt ſpot is ſooner ſeen: then greater ſtaines in baſer ſtuffe: every little *mote* is ſeen, in a *cleere glaſſe*, which will not be diſcerned in an *earthen pitcher*. A ſmall *ſpot*, or *wart*, or *freckle* in the *face*: is a greater blemiſh, and ſooner ſeen, and more noted, then an ugly *skar*, or *botch* in any other part of the *body*. Fiftly, the ſmalleſt ſpot in a religious man face: ſhall excuſe all the ſores and ulcers in their bodies. Sixtly, in caſe they ſee our lives contrary to our *profeſſion*: they will even proteſt againſt our *religion*; ſaying, if we did *ſpeake as we think*, we would doe as *as we ſpeake*; if our religion were true and good, ſuch as profeſſe it, would live thereafter. Seventhly, in caſe thy *practice*, is not ſutable to thy profeſſion; woe unto thee: for outward profeſſion, where there is want of inward truth, and

reall practice: doth but helpe to draw on and aggra-
vate judgement. The Scribes and Pharisees had not
heard of so many woes, but for their glorious preten-
ces. Yea, had the *Fig tree* in the *Gospel*, been utterly
bare, and leave-lesse: it had in all probabillitie, esca-
ped the curse. Heare this yee vaine Hypocrites, that
care only to be thought good: your faire out-side
shall be sure to helpe you to a curse. And it were bet-
ter for you with Philosophers, to have honesty with-
out religion, then with wicked Christians, to have
religion without honesty.

4. Fourthly, If any weake Christian, desires to
make a further improvement of what hath been spo-
ken: let him read those 16. *reasons of Affliction*, and
16. *reasons of Patience*: heretofore published upon
the like occasion. And so much of your second Mis-
prision, touching censoriousnesse: does any thing else
stagger you?

Sect. 70.

Quest. *The next, and the maine thing I stumble at, is:
they are deeply charged of dissimulation*, viz. *that they
either say, and doe not, professe, and practice not: Or which
is worse, doe under pretence of religion cozen the world.*

Answer. It is (as you have already heard) an old
and cunning trick; of the truths adversaries: to
commit villanie, and then charge it upon the most
innocent. *Athaliah* you know, having slaine all the
Kings seed; accuseth *Iehojada* of treason. And *Tertul-
lus* (mistaking the *antidote* for the *Poyson*) accuses
Paul, for a pestilent fellow: when *Paul* had more
reason to accuse him. So now the Gospels enemies,
grievously accuse the true professors thereof: for
playing the hypocrites. But heare all, as well for the

defendant

defendant, as the *Plaintiffe*: and you will confeſſe, that they lay the ſaddle on the wrong horſe: And that there are no ſuch Hypocrites under heaven; as theſe that cry out ſo much againſt hypocriſie:

Now that what ſhall be delivered, may the better be underſtood, it is requiſite to premiſe foure things.

Sect. 71.

1. Firſt, That there are many titular Chriſtians: who ſtand more upon the outward appearance of goodneſſe, then the inward eſſence: ſuch as ſeeme, and are not, ſay, and doe not, profeſſe, and practice not: that like the *Nightingall*, or *bird Taurus*, are all voice, no body. Reſembling ſome goodly *Cedar*, or *Cipruſs tree*: which are fertile only in leaves. Or the *Fearne*, that has a broad top, but a narrow root. Or the *River Volgoe*: which is a bright ſtreame, but without fiſh. Or that unwelcome gueſt the *Wind*; for as wind will counterfet every diſeaſe of the body, *viz.* the *ſtone*, *Gout* and the like; ſo theſe formall outſide chriſtians; will counterfet every grace of the ſoule, as *faith*, *zeale*, and the like.

Yea, to the eye of the world, they reſemble *Muſcovia glaſſe*: which (though it be of ſmall worth) is as cleere as *Chriſtall*, as tranſparant as *Aire*: for theſe hypocrites not only paſſe for true Chriſtians, untill *God* does detect them: as it fared with *Iudas* amongſt the Apoſtles; *Ananias*, *Saphira*, and *Nicholas the Deacon*, amongſt them of the primative Church: but they will ſeeme to outſtrip them in goodneſſe, as *Snow* does *Salt*, and *ſugar* in whiteneſſe.

And well they may: when all their profeſſion, and principall care is: only to hide their defects: as *Iulius Cæſar* wore a garland of Bayes; only to hide his

baldneſſe. For as the *Painter*, makes choice of the moſt open place, and middle part of every wall there to erect a faire picture, laboured with all his skill and ſufficiencie: but filleth up the voide, and ſeldome ſeene places, with antique boſquage, and croteſco workes: which have no grace at all but the variety and ſtrangeneſſe of them: ſo deales the glozing Hypocrite.

Nor can you blame his diſcretion therein, whatever you doe his honeſty: for

Each cunning ſinne being clad in vertues ſhape.
Flyes much reproofe, and many ſtormes doth ſcape.

Sect. 72.

2. Secondly, That there are others, and not few: who are not only great talkers of religion, but great frequenters of holy exerciſes; yet altogether neglect to practice the ſame. Ezek. 33. 30. 31. That like *ſicke ſtomacks*, much doe ſwallow downe: but little doe digeſt. Reſembling certain *Sea fiſh*; that gape ſo wide, as if they would devoure the whole *Ocean*: but rip them up, and ſearch their intralls: and no water can be found in their bellies. Both of which *have a forme of godlineſſe*, and are the worſe for it: for that *they draw neere unto God with their mouths, and honour him with their lips; when* their hearts are far from him, and are therefore ſtyled hypocrites, both by *Iſay* chap. 29. 13. and our *Saviour Chriſt*. Mat. 15 7.

And well they deſerve to be ſo ſtiled: for Oſtentation leads them more then conſcience: and there is as much difference, betweene true profeſſors and theſe men; as there was between *David and Michal's* puppet.

Sect. 73

3. Thirdly, It is by both ſides granted: that there

are far worse then these. even such as make religion a stalking horse to villany; or a Cloak to Cosen the world: such as shroud an *Egyptian* heart, under the habit of an *Israelite*, whose life and profession is a continual incongruity, & whose works are antipodes to their words, their profession beeing Hony, while their practice is Poyson: as *Barnard* spake of *his Arnoldus*, even such as speak like Angels, live like *Feinds*: have *Jacobs* voice, *Esaus* hands: that like *Ethiopians*, are white in teeth only; every way else Coal black: Being *Christians* in skin, *Athiests* at Koare.

Which grosser sort of hypocrites may be compared to *Swans*: that under curious white feathers, have black skins; or to *Mandrake apples*; that are comly in shew: but poysonfull in opperation. Or to a turning picture, which beeing look't upon one way, shewes a beautifull face; if on the other, some ugly *Feind* or *Monster*. Or an *Egyptian Temple*, which is rarely beautified with Gold, silver, Ivory &c. When within is only Cats, Crocodiles, and Serpents. To some wicked Alehouse; which hath, *Feare God, be sober, Watch and Pray*, &c. painted upon the Walls: when there is nothing but swearing, and drunkennesse in the same. To a Pirate, in a marchants ship. To a filthy Strumpet with a painted face. To some spruce Courtier, with a box of Pills in his Pocket for the French disease. To the *Armenian Dragons*: Which have cold and squaled bodies: yet cast fire out of their mouthes. To the Serpent requious, that hath scales as glorious as the Sunne: but breath as infectious as the *Aconite*. Or lastly, to the Divell in *Samuels* likenesse; as being

nothing elſe, but vice pranked up in vertues apparell.

Sect. 74.

4. Fourthly and laſtly, As we all grant that there are ſuch hypocrites: who have a forme of Godlines, and deny the power of it: that ſeeme religious, are vicious; or not at all vertuous. So wee willingly acknowledge them, the moſt ſeleſtique miſcreants, that ever hell was beholding to. For the hypocrite, ſhames religion by profeſſing it & makes the way of truth evil ſpoken of. As 2 Pet. 2. 2. Yea for his ſake, *the name of goodnes is blaſphemed all the day long*; and an ill report raiſed upon them, that ſerve God in truth. So that for the deceivers fault, the true man is beaten. And what the *Iſraelites* once ſpoke to *Moſes*, Exod. 5. 21. We may more juſtly apply to the hypocrite: *Yee have made our Saviour to ſtinke*, in the eyes of all the people: *and put a ſword into the hands* of prophane men, *to ſlay us*. As wofull experience ſhews; For by reaſon of ſuch, how doe the Divel and his limbs tryumph? over them that ſerve God in truth? Yea the Saints are not onely reproached, the truth diſgraced, and religion it ſelfe ſcandalized: but this gives occaſion to others to blaſpheme God, and to doubt whether all divinity, be not meer policie; and the ſcriptures a fable. As of old, *the people abhorred the ſervice of God*; *and became deſpiſers of his worſhip*: becauſe thoſe prophane *ſonnes of Ely*, were ſo wicked and ſcandalous. 1 *Sam.* 2. So between hypocrites, and the openly prophane: (home bred enemies, and forraign foes; both Heirs apparant to Satan) the righteous ſuffer: like *Ieremiah* between the Princes and falſe Prophets.

I confeſſe the miſchief an hypocrite does, to thoſe that

that are within: is nothing to what he does to himſelfe, and them that are without: For firſt, his ſcandalous life ſo hardens carnall men; that it makes many of them proteſt againſt their owne converſion. Yea his ill life ſingle; pulls downe more: then many good tongues are able to build up.

Secondly, though he grievouſly wrongs both the good and bad: yet none ſo much as himſelfe. For beſides, that when hypocrites have acted their parts of diſſimulation here: they ſhall be bid, *Go ye curſed into everlaſting fire.* Which is the portion of all wicked men. *Matth.* 25. 41. They above all other ſinners; ſhall have a double weight, or portion of vengeance: the loweſt, and deepeſt place in Hell. As is plaine Matth. 23. Where our ſaviour, not only pronounceth. *Woe to you hypocrites:* but repeats it eight times in one Chapter: ſaying, *Woe, Woe, Woe, to you hypocrites: for you ſhall receive greater damnation.* verſ. 14. The hypocrite, ſtrives, to loade Chriſt with many ſinnes: therefore Chriſt loads him with many woes and curſes. Though the maine-ground is, from the nature of this ſinne. For nothing more greatens any ſinne, then ſimulation of holineſſe. Nor is any miſchiefe ſo diveliſh, as that which is cloaked with piety. The better vice ſhews, the worſe it is, and the worſe it is: the better it deſires to ſhew. Yea the better colour is put upon any vice, the more odious it is: both in the ſight of God & man. For as every ſimilitude adds to an evil; ſo the beſt adds moſt evil. The face of goodneſſe, without a body: is the worſt wickedneſſe. Cloath an Ape in Tiſſue: and both the beauty of the Robe, and the reſemblance which hee carrieth of a man;

does but add more ſcorne to the beaſt. And without contradiction; an ill man is the worſt of all creatures, ſave the Divel himſelfe: an ill Chriſtian, the worſt of all men: and an ill profeſſor the worſt of all Chriſtians. Profeſſed Curtizans, if they bee any way good: it is becauſe they are openly bad. And *it ſhall be eaſier for theeves, and Adulterers, at the day of judgement, then for hypocrites.* Mat. 21. 31.

Wherefore if thou beeſt unſound within: ſoil not the glorious Robe of truth, by putting it upon thy beaſtlines. To bid thee repent, and ſtrive for Sincerity; were to ſmall purpoſe: for (which is ſtrange) in all the Scriptures, wee never reade of an hypocrites repentance. And a notable reaſon may be given: Wickedneſſe doth moſt rankle the heart, when it is kept in and diſſembled.

And thus far our opinions jumpe.

Sect. 75.

But touching the next query, our judgements are as diametrially oppoſite; as the *two poles*. For who are theſe verball, orrall, occular profeſſors? Thoſe who are called puritans, or thoſe that terme and repute them ſo? this is the main queſtion, and it would be throughly examined. We ſay they are the only men, guilty of this crime: they ſay the like of us; but the tryall is all: and how ſhall wee try it? ſurely by bringing each ſide, and every of their actions to the rule. And firſt to bring them to the tryall; who call all profeſſors of Religion puritans; and raile againſt them, under pretence; that they are not as they ſeeme. If hee be an hypocrite, who is much in profeſſion, and nothing, or clean contrary in his practice; then there are none greater hypocrites; then *Proteſtants at large.* viz.

viz
- *Prelaticall,* and *Scandalous* } Miniſters.
- *Civil.* and *Morall* } Men.
- *Prophane,* and *Ignorant* } Perſons.
- *Cunning Polititians.*

who joyne all together, in crying downe, and barking againſt profeſſion.

I know the aſſertion will ſeeme ſtrange; Yea the groſſeſt hypocrite of them all, will preſume that hee can *Herod* like, waſh his hands of this ſin. And with *David*, touching *Nathans* parable which made him paſſe ſentence againſt himſelfe; think that this foule evil, does no way concern him; Or as *Ahab* thought of the Prophets parable; when his own mouth condemn' him for letting *Benhadad* go free. 1 *Kings* 20. 39. to 43. But I ſhall make it appear, that there are no greater hypocrites, nor Puritans under Heaven; then they who rail, and cry out ſo much; againſt hypocriſie, and Puritaniſme. It faring with them, as it did with *Sabillus* the Sicilian; who ſlew the tyrant *Cleander*, and was after found to bee a worſe Tyrant then he, Or as it did, with that Phariſee in the Goſpel; who brake his neighbours head; when he ſhould with the Publican, have ſmote his owne breaſt. Oh that men would obſerve what I ſhall ſay, but aſmuch as it concerns them; that they would well conſider how Satan gulls them; and how groſly they gull themſelves.

But

But this is the gift of God alone; for to plant, and water is nothing; except it receive blessing from above, I will therefore do my utmost, and leave the rest to him that can doe what hee will, and will doe what is best. *Sect.* 76.

1. And first, let me examine such of the Ministery; who altogether in their sermons enveigh against puritans; for being one in their profession, and shew to the world; and another, yea cleane contrary in their life and practice, their consciences shall give evidence against them; if they be not cauterized, with continuall handling of holy things without feeling: That whereas they call themselves by the generall name of *Christians*, by the speciall, and particular name of Christs Ministers, and Ambassadors: pretending they represent his person, spend their whole times in reading, and preaching Gods word, receiving, and administring the Sacraments: in praying, and visiting the sick; get their whole livings, under a shew of service done to Christ: Yea their very garments forsooth, must pretend holinesse and purity; then which there can be no greater profession: yet these men, these great pretenders, are the least of any obedient to his lawes Yea none greater enemies to Christ, and his kingdome then they, for either in their preaching; they doe what they can to draw from Christ to the world, his mortall enemy: by discouraging the good, and incouraging the evil: by *turning the truth of God, into a ly.* as it is *Rom.* 1. 25. A thing more frequent with Prelaticall preachers, then most men have wit to observe. I wish their admirers would reade their severall Characters, in a late *abstract*: and be better informed: or that such

unpreaching miniſters, were marked in their foreheads: that their people might the better know, and take heed of them.

I confeſſe it is ſtrange, that theſe *Gehazies*: who receive in ſo much truth at their eares, ſhould not have one word of truth in their mouths. Yea to an ordinary capacity, it ſounds above beleefe: that they who are Gods mouth to the people, ſhould bee ſo wicked; and falſe; as out of the mouth of God, to give not the judgement of God; but of their owne wicked hearts, ſtifned with the ſerpents enmity.

But conſider the reaſon, and the caſe is plain: The hypocrite is a ſecret *Athieſt, ſaying in his heart there is no God.* Pſal. 14.1 and without controverſie, Thou art an Athieſt: for if thou didſt beleeve there is a God; thou durſt not bee ſo bold, as to withſtand him to his face: and with his word to wound his own people.

Or ſecondly, if they doe preach the truth, yet by their lives they confute their owne doctrine: as their *Rhetorick* may bee prittie, and their *Lodgick*, wittie; when their *practice* is naughtie. Yea, are there not many hundreds in this land? (ſome whereof the Parliament have found out, and caſt out) like *Balaam*? then whom never Prophet ſpake better, nor reprobate did worſe. It faring with them as with one of a ſurfetted ſtomack: the more good meat he eates; the more he increaſeth his corruption. Or as it is with the milke of a *Tygreſſe*: the more Salt is thrown into it, the freſher it is.

As looke into thy ſelfe; doſt thou not in thy practice the workes of the Divell: in ſwearing, drinking, whoring, ſlandering the godly; and accuſing

them

them to the Prelates? in ſcoffing at the religious? in perſecuting thoſe Miniſters, and people whom thy conſcience tells thee are more faithfull, and righteous then thy ſelfe? ſo crucifying *Chriſt* againe in his members, and in all this, cauſe others to doe the ſame; by thine evill example. Thou canſt not be ſo impudent, as to denie it, though I expect neither thy acknowledgement, nor amendment.

Which being ſo, what more palpable hypocriſie and Puritanſme then this? When one ſhall teach the words of God, and doe the workes of the Divell, their doctrine condemning their owne lives, or their lives confuting their owne doctrine. Like ſome *fooliſh minſtrill*, who ſings one tune with his mouth; and harpes another with his hand. Of which ſect was *Diogenes, Sinopenſis*: in opinion a *Stoicke*, in converſion an *Epicure*, a *foole* in both.

And certainly moſt unmeet it is, that ſuch fooles ſhould be ſet as watchmen over *Gods* heritage: for *if any man cannot rule his owne houſe*, ſaith the Apoſtle: *how ſhould he care for the church of God?* 1 Tim. 3.5. And if he cannot rule himſelfe, how ſhould he rule his own houſe?

Againe, there are a third ſort, of theſe prelaticall preachers. who might be rancked with the groſſeſt of hypocrites: namely Pluraliſts, and Non reſidentaries: who under a colour of wearing the *Ephod*, feed themſelves fat with the blood of ſoules. But I have ſufficiently ſpoken to them in the forementioned *Abſtract*. Only this by the way, That men ſhould be Paſtors over, and live of the flocke: that they doe not feed, or ſcarcely ſee: or bee maintained from the Altar, at which they doe not ſerve: is

a thing that can hardly in my judgement, receive a juſt defence.

Sect. 77.

2. But ſecondly, to bring the openly prophane, and *looſe Libertines* to this tryall: who above all cry, out upon Puritans, and Profeſſors: If he be a notorious Puritan, *id. eſt.* an Hypocrite: whoſe profeſſion, and practice; is cleane contrary: then thou art a notorious Hypocrite, in bearing the name of a Chriſtian, and boaſting that thou art one: but doing the workes of the Divell, and that more exactly then a very infidell. In adoring *Chriſt*, ſo often as thou commeſt to Church: as it were with an *Ave Rex* in thy mouth: but ſpitting oaths in his face: ſo ſoon as thou commeſt out: and in crucifying him afreſh, with thy graceleſſe actions, in being all the weeke a drunken, beaſtly, blaſpheming wretch, and on the ſabbath, eſpecially for foure houres: as devout in the Church as the beſt. For in praying with Gods people; *thou calleſt God father*: whom thou neither feareſt, nor loveſt, nor truſteſt in. *Thou prayeſt that his name may be hallowed*: when indeed thou doeſt nothing leſſe; *that his kingdome may come, and his will bee done on earth as it is in heaven*: when thou hateſt nothing more, then to be governed by his lawes, and ruled by his ſcepter. That he will *forgive thee thy treſpaſſes, as thou forgiveſt them that treſpaſſe againſt thee*: when thou wilt ſtab a man for the lye, or a croſſe word: and not ſo much as pardon one that is better, or would have thee better: for others muſt ſwear as thou doſt, drink and talke obſcenely as thou doeſt, &c. or thou wilt be offended with them. *That he will not lead thee into temptation, but deliver thee from evill*: when

when thou uſeſt all opportunities to be tempted, and to tempt others to evill, &c. Againe in ſinging with the Aſſembly: thou uſeſt theſe and the like expreſſions of the Pſalmiſt. *I love thee deerly O Lord my ſtrength.* Pſal. 18. 1. *I will alwayes give thankes unto the Lord: his praiſe ſhall be in my mouth continually.* Pſal. 34 1. *Evening and morning, and at noone will I pray and make a noiſe.* Pſal. 22. 17. *I will ſet no wicked thing before mine eyes: I hate the workes of them that fall away: it ſhall not cleave unto me.* Pſal. 101. 3. &c In all which thou doeſt lye, and diſſemble moſt egregiouſly: for doeſt thou love God deerly? no, thou hateſt him in thy heart, as thy workes ſhew plainly. Doeſt thou praiſe God, and that continually? no, thou blaſphemeſt him every houre, and repro-cheſt his children & ſervants; & in them him, in eve-ry place where thou commeſt. Doeſt thou praye every day thrice? Yes, if curſes, and oathes, and ſcoffes be praying: then thou prayeſt fifty times a day, yea thou prayeſt continually. Doeſt thou ſet no wicked thing before thine eyes? and doeſt thou hate the workes of them that fall away? no, thou lyeſt falſly: thy whole felicitie is in wickedneſſe: and thou not onely hateſt that which is good: but all that is, or are good, or hath the appearance.

But in this caſe aſſure thy ſelfe: that God infinite-ly more ſcornes that one in praying, and ſinging in his houſe, upon his day, and among his people: ſhould offer up a petition, or proteſtation to him: who cares not whether he have his petition granted, and his vowes performed or not: yea, that laboureth all he can to hinder the ſame: and as much ſcornes, that any ſhould repeat his commandements: that

cares

cares not to doe them, but the cleane contrary: and that the ſame tongue which ſayes, *Thou ſhalt not take the name of the Lord thy God in vaine*: ſhould preſently take the ſame name in vaine; and ſo be contrary to it ſelfe, and give the ly to it ſelfe: then a temporall *King* would ſcorne to be ſo derided, and abuſed by any baſe and unworthy fellow in his owne preſence; and before his people. And yet thou knoweſt, that the worſt of deaths would be the reward of ſuch contumacie.

Here alſo I might take occaſion, to ſhew thee, how deſparate thy condition is above all other mens, above the *Heathen* man, who knowes not God as thou doeſt: Above the *Athieſt*, who beleeves not that there is a God; as thou wouldeſt be thought to doe: above the *cloſe Hypocrite*, who thinkes to deceive God and the world; which thou boaſteth thou doeſt not. And make it appeare, that every one of them is more righteous then thy ſelfe: if they would pay me to plead their cauſes. As I would urge in defence of my *Clyent* the Hypocrite: that he in the diſſembling of vice, and fayning of Godlineſſe: though he doe hurt to himſelfe, yet he oft doth good to others, by his example: cauſing them to doe that in truth, which he doth only in hypocriſie. As often times *Stage players*, by their fained mourning, wring forth true teares out of the ſpectators eyes: whereas thou by thy ſhew, and publication of thy vicious, and filthy practices: doſt more hurt by thy example, then by the ſinne it ſelfe. More I could ſay for him, and as much for the reſt: who doe not ſo manifeſtly againſt their conſciences, as thou doeſt,

who

who art convinc'd of a deitie: but I liſt not to be tedious. Wherefore

Sect. 78.

3. *In* the third place, to bring the *Polititian*: another opponent to this tryall. If he be an hypocriticall puritan: whoſe profeſſion and practice is contrary; then he is alſo a groſſe hypocrite: For though this beaſt, like that other beaſt, *Rev.* 13. 11. be a very *dragon* in condition: yet he hath *horns like the Lamb*, when they may ſtand him inſtead: for be his actions never ſo diveliſh, he can ſpeak as well as the beſt: and how ſhould men be hypocrites, if they had not good tongues?

Perhaps he is not ſo much noted for hypocriſie, as others that make leſſe uſe of diſſembling: but his owne conſcience tells him, that he hates Religion in his heart: at leaſt that *Liſander* like, he makes no conſcience or reckoning of it, but when it may prove profitable: but though he will not admit it in him, yet to further his own ends, he will ſometimes put it on, and adorn himſelf therewith. Religion ſhall ſerve him as a canopy, to ſhroud the putrifaction of his diveliſh plots; being like one that *lookes a ſquint*, for while he ſeems to caſt his eye on goodnes: his ſight is fixed on wickednes, and may fitly be reſembled to thoſe women divels, who employ holy and ſacred words about witchcraft, and magicall effects.

Yea, it is grown the higheſt maxime, in mundane policy, to ſeem (not be) religious. And there is ſcarce a man, who (ſometimes to ſerve his own turn) will not ſeem devout: reſembling that *Roman Wolfe*; who uſeth to talk of Religion, and piety; when he means policy.

But

But principally, and more specially: there are two sorts of Polititians, who do play the hypocrites, and abuse religion for their own ends.

viz. { *Covetuous* persons, and *Cruel* men.

Sect. 79.

As for the first of these, how many *Courtiers*, *Lawyers*, *Gentlemen*, and *Tradesmen* are there? who make Religion serve them as a *stalking horse*, or mantle that under pretence of it, they may deceive the world; both unseen, and unsuspected? like *Judas*, who pretended a religious care of the *poor*, when he would have the *precious ointment* spared: when he intended nothing but to fill his owne bag: as the *holy Ghost* witnesseth, *John* 12.5.6. Or *Gehazi*, who pretended the *children of the Prophets*, when he aimed onely at his own benefit. Or the *Scribes and Pharisees*, who *devoured widdows houses*, *under a colour of long prayers*: *Matth.* 23.14. Or *Vespasian the Emperour*; who erecting places to receive the urine, pretended the Cities wholesomnesse, and sweetnes: when he onely aimed at the sweetnes of gain, in the augmenting of his tribute, as *Suetonius* observes.

Whose publique spirit, is now growne so common: that every man, of every profession; can say as much: Not a *Souldier* either in the *Kings*, or *Parliaments Armie*: but will say that he fights for religion, lawes, and liberties: when God knowes, and many of their owne consciences know; that no motive is so powerfull with them; as the name of commodity: as neither fighting for *God*, *Religion*, nor

Country; but gold, the hope of which, makes them prodigall of their skin and blood.

Yea, let a common thief by the high way, but light into true meaning company: he will talke of ſincere dealing, and uprightnes, againſt robbery and oppreſſion, and have many ſemblances of Religion, till he ſpies his opportunity, and then his hand ſhall manifeſt, that his heart and tongue did but diſſemble.

Sect. 80.

Secondly, touching *cruel*, and *bloody minded men*: How uſuall is it with our *Lordly Prelates*, and *State Politicians*, to imitate *Iehu*: who pretended *zeale for the Lord of Hoſts*, when his project was for *the Kingdom*. Yea, how many of them will pretend with *Herod*, religiouſly to *worſhip Chriſt*: when they intend wolviſhly to worry him. It is no hard matter to find a *Iudas* in the Church: or a *Ioab* in the State: that will ſeem to kiſſe *Chriſt* in his Ordinances, while they ſeek only to betray and murther him. Yea, I wiſh, there were not Commanders in both Armies, that reſemble *Galba*: who aſſembled together the people of 3. Towns in *Spaine*, under colour to treat of ſomething for their wealth: and having ſo done, cauſed 7000. ſuddenly to be murthered: amongſt whom was the flower of all their youth: as *Valerius* relates. For as in former ages, ſo now: every *Machiavilian Atheiſt*, will ſometimes make a ſhew of Religion, and honeſty: though in their hearts they laugh at it; Even *Iezabel*, that her diveliſh plot may take the better, *proclaims a faſt before the murther*. And *Saul* plotting to take away *Davids* life, by the hands of the *Philiſtins*: ſayes to him, *Be a valiant Son to me*,

and fight the Lords battayls. So *Simeon* and *Levi* cloak their purpoſed maſſacre of the *Sechamites*, with the conſcience of Circumciſion. And *Abſalom* his treaſon, with the religion of his vow: yet theſe forſooth, are neither puritanes, nor hypocrites in the apprehenſion of our blind ſenſualiſts: becauſe their ſpleene is onely againſt the religious; againſt whom they never leave barking out theſe names.

Yea, admit one ſhall upon every occaſion, and in every company, be a ſeverall man, and of a ſeverall Religion, to day a *papiſt*, to morrow a *preciſian*, and between whiles a *Proteſtant at large*; as ſhall beſt fit the affairs he is to negotiate, though his conſtant religion be according to the ſtatute: as many ſuch there be, both in Church and State, reſembling an Actor on the ſtage, who ſometimes playes the part of *Agamemnon*, ſometimes of *Achilles*, ſometimes of their enemy *Hector*, ſometimes taking one mans perſon upon them, ſometimes another. Or *Water fowle*, that for food and relief, go on the land with beaſts: and ſwim in the water with fiſhes: and fly in the ayre with birds. Or *Protius*, who changed colour upon every remove. Or the *Camelion*, that can turn to all colours but white; the ſymbole of purity, can be any thing but innocent. Or *Stython*, *Caneus*, and *Tyreſias*, who as they liſted, would be either men or women. Or the *Nazarens*, who were with the Iews circumciſed, and baptized with the Chriſtians: and ſo, as *Jerome* writes, were neither Iews, nor Chriſtians; yet theſe are no hypocrites, &c.

But the truth is: the world affords not arranter hypocrites, then thoſe ſhe moſt acquits of hypocriſie, of whom theſe are chief. For as *Chriſt* to deceive the

divel, took man upon him: so these to deceive men, take the Divel upon them; like that *Dominick Fryer* who poysoned *Henry the seventh*, *County of Luxenborgh*, with the Sacrament. Nor does the Divel ever so deceive; as when hee appears like an Angel of light. 2. *Cor.* 11. 14. Our state Politicians; are like those Serpents spoken of by *Solinus*: that wound as many, as they wind into their imbraces. Nor do these Serpents ever sting so deadly, as when they bite without any hissing. The skill is to know, and beware of them; For these *Wolves come evermore in sheeps cloathing*. And the more foule their intent or project is, the fairer shall their pretence be.

Sect. 81.

Now the best way, not to bee deceived is: to try before you trust them. And seeing mens hearts, and tongues, are not ever relatives: beleeve not words alone; for words of themselves, are no good tryall of profession. The worst men may speak well, and actions have only the power to discry Hypocrites.

Yea when all a mans religion lies in his tongue: and his hands either doe nothing, or ill: his profession is but wind as his words. Yea the noyse which their tongues make, in a formality of profession: shall in the silence of their hands, but condemn them for hypocrites. And no better argument, of an empty barrell then loudnes.

2. Neither let outward shews overcome thee: for an hypocrite is a thing fair to the eye, pleasing to the care, harsh to the understanding: resembling *Alcibiades Tables*; which were fair without, foule within. And nothing more common then for men to pluck a fair glove, upon a foule hand: and under divers suites to wear the same skin.

Yea

Yea over fair ſhews, are a juſt argument of unſoundnes: for no naturall face, hath ſo fair a white, and cleare a redde; as that which is painted. And while wee ſee men notoriouſly zealous in ſome things, & remiſſe in others: we may be charitably ſuſpitious: many a ſorry Tapp houſe, white limes, and glaſſes the front towards the ſtreete: and ſetts out a coſtly painted ſigne; when there is nothing in the inward parts; but ſticks, and clay, and ruines, and cold earthen flowers, and fluttery.

3. Touching practice: the beſt way is, not to judge of men by this or that ſingle action; as ignorant worldlings do; but by all together, as wiſe Chriſtians doe. Obſerve what they are abroad, and what at home (for many of them are Angels abroad, Divels at home; at leaſt in their own breaſts: and worſe when Angels, then when Divels) compare the ſeverall circumſtances, of their words and actions private and publique, paſt and preſent: conſidering, that whiles the mettle is the ſame; the form of each Cup may be divers. And ſo doing, thou ſhalt bee able to anſwer ſuch an one, as *Alexander* did *Antipater*; Thou weareſt a white garment, but it is lined with purple: thou art no more the man thou ſeemeſt, then the fouler (who under the ſhape and likeneſſe of an Ox; lyeth in waite for Partridges: that ſo hee may take and kill them) is that ſimple creature, which he would be thought to be. And having once diſcovered him: have no more to do with him. Yea accept not of the greateſt curteſie from him: for they that are ſuch; *ſerve not the Lord Jeſus Chriſt*; nor ſeeke not thy good, *but their own profit*; *and with fair ſpeech, and flattering gifts*; *deceive the hearts of the ſimple. Rom.*

16. 18. The Bird that accepts of the Fowlers meat: buyes it full deerly, with the losse of her owne life. And Rat catchers use to mingle good Bread, with Poyson: that they may more easily deceive.

Wherefore when thou meetest with these *Greeks*, play thou the *Trojan*: who sayes, I much doe feare the *Greeks*, when they bring gifts. Take their meaning from a similitude: In leaping we use to go back, that wee may leap the further: and in striking, wee lift up our hand the higher: that our stroak may be the greater; which is the guise of all Hypocrites, and Polititians. And so much touching this sort.

Sect. 82.

4. Fourthly, To bring all ignorant persons (I mean ignorance of the best things) to this tryall: who no lesse raile against *Puritans* then the wisest. If thee bee a Puritan, and an hypocrite: whose profession, and practice is contrary: then are they also notorious hypocrites and Puritans. For first if you mark them, they not only professe religion in ordinary; but in apearance they are extream devout (I mean by their devotion superstition) for as they call themselves Christians, and true Protestants: and Baptise their children as the children of beleevers which cannot well be justified; so they duely frequent the house of God, both Sundayes and Holy daies (I do not mean beggers; or the common sort of poore people; for they as if they had no soules, are without God in the world; and scarce hear a Sermon in 7. years; though these also have God & Christ in their mouths more then any; and are the surest to goe to Heaven; because they have their Hell here. Yea, the summa totalis of their beleefe is; that all rich men shall go to

Dives;

Dives; all poore people reſt with *Lazarus* in *Abrahams boſome*) yea, if there be prayers read in their pariſh Church every morning at 5. of the Clock; your ignorant, formall, titular, ſtatute, neighbourly, and well meaning Chriſtians; will not goe to the Alehouſe, before they have beene in Gods houſe. And then are they ſo bleſt; that God wrongs them, if they ſpeed not the better for it all that day, eſpecially if they have a lucky hanſel, ſo ſoone as they come home; the obligation is both ſealed and delivered. For thus heathniſh, and blindly ſuperſtitious are moſt men, notwithſtanding our ſo much means of grace.

But admit they love their profit, more then praying to God; ſaying of ſuch as goe to Church on the week dayes; as *Pharoah* did of the *Iſraelites*; *they are Idle*: and as *Judas* of the *Ointment*, *what waſt of time is this*? Yet upon the Sabbath (eſpecially in the forenoone) they never faile going to Church; accompained with a great part of their Families: where they are no ſooner come; but having firſt bowed, and cringed to the *Communion Table*, done reverence to the miniſter, and the reſt of their rich neighbours: you ſhall ſee them down upon their knees; and heare them ſay over all their Prayers: bee the miniſter ſpeaking from God to them, or the people joyntly prayſing God, or praying to him. Which being ſolemnly ended; they joyn with the Congregation in praying, ſinging, and hearing; and therein ſeeme more devout, in lifting up their eyes, elevating of their voyces, ſighing &c. then ordinary. And when they heare the name of *Jeſus* read, bee it but the ſon of *Sirach*; they doff their Hats, and ſcrape ſuch a

legge; as ſhall diſturbe the whole Pariſh. When the Goſpel is read, they ſtand up all the while (but ſit when they pray) and ſo when the Creed is pronounced or rehearſed, which denotes, that they will bee ready to juſtifie, ſtand to, and maintain thoſe cannons of their faith; againſt all oppoſers.

And then with the like zealous confidence; they profeſſe in words: that *they beleeve in God*, &c. when they are as ignorant what God is; as the child in the womb. The ſacrament of the Lords ſupper they ſo adore: that the only receiving of it upon their knees, upon good Fryday, or Eaſter day, and in their beſt Cloaths: makes them as holy as *David*, though they differ not from beaſts, more then in ſpeaking. Another while they ſing in the words of the Pſalmiſt: *unto thee O Lord do I lift up my ſoul*, Pſal. 25. 1. when their ſoules are no fitter to mount up in meditation of heavenly things: then a *Cow* is fit to fly. Againe they cry out, *As the Hart brayeth for the Rivers of water, ſo panteth my ſoule after thee O God.* Pſal. 42. 1. *Thy word is more ſweet unto my mouth; then the hony and the hony comb.* &c. Pſal. 119. when they more regard, the getting of five ſhillings in mony; then the Joy of the holy Ghoſt, or the peace of Conſcience: and more prize the filling of their Barns and Bellies; then the bread and water of life or; the light of Gods countenance.

Sect. 83.

Again if Authority commands a Faſt to bee kept: they will obſerve it with the reſt of their neighbours: yea like thoſe *hypocriticall Jews*, Iſay. 58. 5. they will *hang downe their heads like bulruſhes*; when yet their hearts ſtand upright enough. And faſt they will from

from meat by all means (which is but the ſhell or out ſide) but not from ſinne, the Kernell or ſoule of faſting. Yea they will hold out that whole day, that they may be able afterwards to bragge: how many ſermons they heard, and how many houres each Miniſter was in praying. Yea ſo pious are they, that they dare not paſſe through *Pauls* with their hatts on: or out of it before they have kneeled downe to a pillar; though they be in haſt, and their company waite the while.

I need not tell you how zealous this blind and ſuperſtitious ſwarme are: for the *Booke of Common prayer*. The *Apocrypha*, the *Croſſe*, *Surplice* the *Ring*, *rails*, &c. *Holy dayes*, *proceſſion*, and the like rites and ſuperſtitious Cuſtoms: for experience ſhewes; that they will looſe their *Lawes*, *Liberties*, *religion*, and deareſt blood, rather then their goddeſſe *Diana* ſhall not ſtill be worſhipped, and had in honour.

Againe obſerve them at home: they can upon occaſion repeat ſo much of the ſermon as concerns their wives, children, and ſervants: if it make for their owne ends; what was ſpoken againſt *Idleneſſe*, *Waſtfulnes*, *Stubborneſſe*, *Lying*, and the like: though all the reſt of the ſermon, goes in at one eare, and out at the other: ſo pointing to them the right way of living well; while by their practice, they lead them the cleane contrary. As that *Actor in the Comedy*, ſaid with his mouth *O Cœlum:* but with his finger pointed to the Earth. Yea they give their Children ſuch ill example; that not ſeldome of parents to their bodies, they become murtherers of their ſoules, as *Barnard* obſerves. For notwithſtanding all this their profeſſion, no generation of men, are more notoriouſly

ouſly diſſolute for they are as prophane as very *Turks*; notorious Drunkards, Common Adulterers, Quotidian ſwearers and Curſers, Malicious ſcoffers at religion, and accuſers of the Godly; and indeede what not? For no place but hell it ſelfe, can yeeld worſe creatures then theſe. And yet no people under Heaven, thinke better of themſelves: For as *Micah* could dotingly ſay; *Now I know, that the Lord will be good unto me; ſeeing I have a Levite to my Prieſt. Judges* 17. 13. Or as thoſe, *hypocrites, Jer* 7. 4. injoying the Oracles of God; and having received the cognizance of Circumciſion: could boaſtingly cry out, the *Temple of the Lord; the Temple of the Lord*; when they even hated the Lord of that Temple: ſo theſe thinking themſelves ſanctified, by ſome outward works and priviledges. Iſay. 66. 3 4. will boaſt; that they were borne of Chriſtian parents, have been waſhed with holy water; and are dayly fed with the ſpirituall Manna, of the word and ſacraments, &c. though in effect, they renounce their Chriſtendom; and are become profeſt *enemies, to the Croſſe of Chriſt*, and perſecuters of his members.

Sect. 84.

True, as the pretended Mother, that ſtole away the live child, 1 *Kings*, 3. 16. to 28. profeſſed before King *Solomon*; as great love to it, and pleaded as hard for it, as the naturall mother could do: and yet ſo little did ſhe care for it, that ſhe was content to have it devided: which ſhewed plainly, that love of ſtrife, and envie to the true mother, prevailed more with her, then true affection to the thing ſtriven for: ſo theſe men pretend as great love to the true religion, as her beſt and trueſt friends: but when it comes to the

the tryall, ſhe hath no greater enemies. For, for matter of Religion, they are much like the *Romans*; whom a ſenſualiſt would ſuſpect to be very religious, and conſcionable; for they allowed of the ſervice of all gods, and to that end, built a Temple to all gods, calling it *Pantheon*: yet it was evident they were not, becauſe they would never admit of the true *God*, to wit *Iehovah*. So theſe men (and indeed all the former) are very religious: for they will conforme to any religion the State ſhall eſtabliſh, were it popery it ſelf: reſembling *ſhel-fiſh*, that increaſe when the moon increaſeth; and decreaſe as it doth. Where note by the way, that onely dead fiſh are carried away with the ſtream. As when ſuperſtition and idolatry were re-advanced in *England*, by Queen *Mary*: what was mens greateſt care, but to ſerve the times? were not nineteen, or rather ninety nine parts of the land, ready to ſay, as once *Huſhai* to *Abſalom*? *Nay but whom this people, and all the men of Iſrael choſe; hers will I be*, and of her religion will I be of. 2 *Sam.* 16. 18. Or as *Naomi* to *Ruth*; *Thy people ſhall be my people, and thy God, my God. Ruth* 1. 16. And indeed, men that ſcoffe at the power of godlines are for any religion, ſo they may enjoy their immunities. Let them have the favour of great ones, and gain well by it; any religion ſhall ſerve their turn: for you ſhall never know them to ſuffer for a good conſcience. No they will rather worſhip a *calf* with the Iſraelites: *Exod.* 32 4. Or a *golden Image*, with the *Caldeans*. *Dan.* 3 7. Or a filthy *ſtrumpet*, with the people of *Rome*: who worſhipped dame *Flora*, a common harlot, for a goddeſſe; becauſe ſhe made them her hair, of a great ſum of money, which ſhe had got by common bawdery.

dery. Yea, if the divel himſelfe ſhould but ſay unto theſe men as he did once to our Saviour, *Matth.* 4.9. *all this will I give thee*, they *would ſtraightwaies fall down and worſhip him.*

Nor can you wonder at this their indifferency: for notwithſtanding they have enjoyed the meanes, this 20. 30. or 40 years: they are ſtill as ignorant of God, of themſelves, and all ſaving truths, as the very heathen: if ye doubt it, do but aſk them a reaſon of their faith: their own tongues will tell you, I ſpeak but the truth.

And the reaſon is this, they perform holy duties in formality onely, and out of cuſtom, without reverence and feeling: *Ezek.* 33. 31. which by little and little, does *cauterize their conſciences*, and *blind their minds.*

Sect. 85.

I confeſſe many of them are honeſt infidels, harmleſſe beaſts; or if you will, good negative chriſtians, or ſecond table men, for matter of act: they are loyall ſubjects, live civilly amongſt their neighbours, pay every man his owne: are neither drunkards nor adulterers: but deny the power of Godlines, and are *reprobate to every good Worke*: for (to let paſſe other things) ſcarce one in forty of them, will allow God upon his own day, above four hours: Or that duely prays in his family: yea, this is a ſuperfluous expence of time, and a means to hinder each one in their ſeverall ſtations: For as touching that of the Prophet, *Powr out thy fury upon them that know thee not, and upon the families which call not on thy Name*: *Jer.* 10. 25. it is a hard ſcripture, and out of their reading: yea, of theſe civill honeſt men, ſcarce one of an hundred

that

that fears an oath, or makes conscience of a lie: for at least they will swear by their faith and troth: I do not say they will forswear themselves for an advantage: but I that scarce know what a tryall in law is, have not a little suffered by their wicked answers in Chancery. And as for lying, and commanding others to ly, what more usuall? then to bid a wife or servant, if such an one ask for me, say I am not within: which none dare do that fear *God*, or that have any truth of Religion in them. Indeed others often pay them in their own coyn, with shame to boot: as once *Cato* served *Nasica*. And sometimes God reckons with them for all their lyes together: for it often falls out, that a servants denying his master to be at home, brings him within compasse of the *statute for banquerupts*; a just punishment for such as will be wise without God, and good without grace.

Sect. 86.

Again, I know these civill men passe for as good Christians as the best, with men of the world: Yea, with the reverend *Prelats*, and their creatures; for they count men religious, as they are conformable to their *Canons*: And all the Congregation is alike holy, and holy enough to naturall men: as *Korah*, and his prophane consorts told *Moses* and *Aaron*; when they rose up against them. *Numb.* 16. 1, 2, 3.

But as *Isaac*, if he had not been blind, would not have blessed *Jacob*, for *Esau*: nor *Jacob* taken *Leah* for *Rachel*, if it had not been in the dark: so these, if they were not ignorant of the Scriptures, would not take meer civil men for true Christians: but as em-

Pty

pty pots, and boxes, in Apothecaries ſhops, having written upon them fair titles, of the beſt drugges and electuaries, do deceive ignorant commers in: ſo theſe though their hearts be baſe and vile empty pots, yet as they are overlayed with the ſilver droſſe of glozing words, and glorious ſhews, do deceive ſimple Chriſtians: who onely judge according to the outward appearance. Yea, perhaps they may deceive wiſe and able Chriſtians, for a while: ſince the lamps of theſe *fooliſh virgins*, blaze no leſſe, then the *wiſe ones*. *Matth.* 25. And trees, that have onely leaves: may make as great a flouriſh, as others that bear abundance of fruit.

True, wiſe men having heard them ſpeak, and obſerved their practice, will ſoon ſee what chriſtians they are: at leaſt *Chriſt* (that knows their hearts, and cannot be deceived with ſhews) will one day cull them out, and let them know, what it is to come into his preſence, and *ſit at his table without the wedding garment* of faith and love. *Matth.* 22. 11. At which time, it will be too late to expoſtulate. Or if ſo, their own conſciences ſhall ſtop their mouths; much after this manner: Thou thankeſt *God* with that *Phariſee*, *Luk.* 18. 11. That thou haſt been no extortioner, thou haſt paid thy tythes, given every man his own, &c. but what will ſatan and conſcience ſay: is this enough to make thee a true chriſtian? no, thou payedſt men their dues, but didſt thou pay God his dues, the due of *praying*, *hearing*, *beleeving*, *reading*, *conferring*, & *meditating* in his word, of *ſanctifying his ſabbaths*, *loving his children*, *promoting his glory*, & *gaining of others to imbrace the Goſpel*: didſt thou repent and beleeve the goſpel, precepts, and menaces, aſwell as promi-

ſes?

ſes? didſt thou *declare thy faith by thy works?* didſt thou *fear an oath? hate a lye*: &c. no, not one of theſe things ever troubled thy mind: yea, thou didſt ever hate zeale, and devotion ſo inveterately, that thou couldſt in no caſe away with it in others. What difference then between thee, and an honeſt Infidel? Is not unhoneſt religion, as good as irreligious honeſty? Alas, honeſty without piety, is but as a body without a head: yea, without a ſoul, even a rotten and ſtinking carrion; and not a ſweet ſmelling ſacrifice in Gods noſtrils.

Divers will ſay of morall men, if they go not to heaven; Lord have mercy upon us: yet *Chriſt* ſaith, *except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees: you ſhall not* come there: *Matth.* 5.20. Yea, he plainly affirms, that publicanes and harlots, ſhall get into heaven ſooner: becauſe the other beleeved not: neither are they ſo apt to juſtifie themſelves, as the civilly righteous. *Matth.* 21.31.

Many arguments might be brought to aggravate the wickedneſſe of a negative chriſtian; but nothing can be ſpoken to his comfort; for the beſt of ſuch chriſtians, ſhall without ſound repentance, and true faith in Chriſt, go to hell, as the Scripture every where ſhewes. It is not onely the robbing of Chriſt, or impriſoning him: but the not giving to him, the not viſiting of him ſhall condemn us, *Matth.* 25.42, 43. The ſervant that increaſeth not his talent, (though he does not diminiſh it) ſhall be bound hand and foot, and caſt into utter darkneſſe *Matth.* 25.30. And what ſaith our Saviour? *Every tree that bringeth not forth good fruit, ſhall be hewen down, and caſt into the fire.* *Matth.* 3.10. Neither was

it

it ſufficient that the Fig-tree which he ſaw *Matth.* 11. made as great a ſhew with leaves, as any other: but he curſed it, for being fruitleſſe. Much more does that earth deſerve rather a curſe, then a bleſſing: which having been watered with the dew of heaven brings forth nothing but thornes and bryars, to ſcratch and teare the husbandman that manures it, *Heb.* 6. 7. 8.

Sect. 87.

And ſo much to prove, that all naturall men (viz. Prelaticall and ſcandalous Miniſters, prophane, and looſe libertines; Cunning Polititians, ignorant perſons, and civil honeſt men. Who profeſſe the ſame religion with us, and who unanimouſly call the religious Puritans, and hypocrites) are really and indeed moſt groſſe hypocrites and puritans. I might likewiſe ſhew, that our open Antagoniſts the Papiſts; even while they curſe, and raile ſo; upon the truly religious for Puritans, and hypocrites: are of all others the moſt notorious ones: for beſides their works of merit and congruity: how contrary, yea how diametrially oppoſite, is their profeſſion and practice? but to ſpeake to them, were to knock at a deafe, or dead mans dore. Only let the ingenuous ſtander by, heare what Mr. *Fox*, in the beginning of *Luthers* ſtory: ſpeakes of the Church of *Rome* in generall. His words are theſe, under pretence ſaith hee, of *Peters* Chair; they exerciſe a Majeſty above Emperours and Kings: under the Vizard of vowed Chaſtity, raigns adultery: under the Cloake of profeſſed Poverty, they poſſeſſe the goods of the temporality: under the title of being dead to the world, they not only raigne in the world, but alſo rule the world: un-

der

der the colour of the keys of heaven, to hang under their girdle: they bring all the Eſtates of the world under their girdle; and creep not only into the purſes of men, but into their conſciences alſo: they hear their confeſſions, they know all their ſecrets, they diſpence as they are diſpoſed, and looſe whom, and what, and where they liſt.

And wherein did our Lordly Prelats, (who have alwaies made Gods people under the colour of puritans, the onely object of their cruelty) come ſhort of the Papiſts? Did they not under a colour & pretence of being fathers of the Church, by their uſurped government, dethrone Chriſt the head of the church, and under the colour of Religion, take away the vigour and power of Religion. And while they calld themſelves the *chiefe prieſts*, were they not *Chriſts chief enemies*? certainly none will now (when they are ſo well diſcovered) deny it, that have eyes in their heads, and open. But I haſten to acquit the innocent, whom all theſe guilty perſons do moſt unjuſtly and maliciouſly accuſe and ſtigmatize, for the ſole and only puritans and hypocrites. In whoſe tryall, two things are principally to be examined and enquired of.

Firſt, What profeſſion they make, and how agreable that is to the rule of Gods word.

Secondly, What their practice is, and how agreeable that is to their profeſſion.

Sect. 88.

Ob. Now as touching the firſt, they are much found fault withall: as what needs ſo much profeſſion? ſaith the ſenſualiſt (when his ſpight is at Religion) cannot men ſerve God in ſecret, but they muſt

blow a trumpet, and hang out a flag for others to take notice of it.

Answ. To the which, that I may make a full and satisfactory answer, pardon the prolixety of it.

First, Such are to know, that profession can no more be separated from the truth of Religion then light from the Sun. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve with thine heart: thou shalt be saved: for with the heart man beleeveth unto righteousnesse, and with the mouth confession is made unto salvation. And Whosoever beleeveth on him shall not be ashamed. Rom.* 10. 9. 10. 11.

True, fire (not painted) cannot but heat, breake forth, and ascend: We cannot carry musk in our bosome but the sent will disperse it self. There cannot be a candle in the house, but it will appear at the window: every fountain hath it streams, by which it may be known. Three things (saith the Spanish proverb) cannot be kept in: Fire, love, and the cough, it may as truly be said of grace. If *Christ the Paschall Lamb*, be in the House of the soul, the sprinkling of his blood will be seen without, by sanctification, and holines of life.

Whosever is indeed good, shall, and must also seem good: for first, his works will praise him, whether he will or no: his fruits will shew what tree he is.

Indeed, profession may be without grace, as leaves may be without fruit: but grace cannot be without profession; as fruit cannot be without leaves. That which is not gold, may glister; but that which is gold, cannot chuse but glister. We read of *Wolves* that come *in sheeps cloathing*; but never of sheep that come

come in wolves cloathing. Many harlots will put on the ſemblances of chaſtity; never the contrary. It is no truſting thoſe, who wiſh not to appeare good.

Good men in Scripture, are compared to good and *fruitfull trees*: the heart is the root, grace the ſapp, good works the fruit, profeſſion the leaves and bloſſomes: Now if there be ſap in the root of a tree, and fruit grow on the branches; its impoſſible but ſome bloſſoms and leaves will ſhew themſelves, Nor can it be expected, that eveiy ſuch tree; like the mulbery: ſhould firſt bring forth fruit, and then bloſſoms: For even repentance and good works, are but the fruites of faith; and the uſuall method is, Firſt the roote, then the tree, then the leaves and bloſſoms, and laſt of all the fruit. *Sect.* 89.

Indeed there is a dead faith, ſpoken of *Iam.* 2, 17. 20, 26. which cannot be ſeen: which reſembles the *Ebone tree*: that bears neither leaves nor fruit. But a true and lively faith, is operative, and *works by love. Gal.* 5. 6. Yea, it conſtrains thereunto: for the heart and mind having begot holy thoughts, the lips will not fail to bring them forth, witneſſe the *thiefe upon the croſſe*: *If the law of God ſaith David, be in a mans heart: his mouth will ſpeak of wiſdom, and his tongue will talk of judgement. Pſal.* 37. 30. 31. The ſoul that hath received full confirmation from God, in the aſſurance of its ſalvation: cannot but bow the knee, and by all geſtures of body tel how it is raviſhed: whence it is, that many at their firſt converſion are held (by their carnal friends) to be mad, or beſide themſelves: as our Saviour was by his kinſfolk. *Mark* 3. 21. *Ioh.* 10. 20.

Secondly, Vnleſſe he keep his lips alwaies ſealed

up; he muſt either diſſemble, which is cowardly and baſe; Or elſe his language will bewray what countryman he is. For if he ſpeak (like the *vertuous woman* in the *Proverbs*) *he opens his mouth with Wiſdome, and the Law of grace is in his tongue.* And while the doore of his mouth is open: the ſtanders by may behold, as it were in a temple, the goodly ſimilitudes, and images of the ſoul.

Neither can he avoid ſpeaking, for admit he be in adverſe company: they will ſo beſet a man with queſtions, and draw him on, and pick it out of him: that without an abſurd ſilence, he muſt ſhew an inclination one way: even as a ballance cannot ſtand ſtill: but falleth to one ſide or other: or if he do not, they will gather as much by his ſilence, as by his ſpeech.

For in this caſe carnall men are very apprehenſive, for as the paynter *Protogenes* knew *Apelles* by the draught of one line: though he had never ſeen him before: ſo will they a gracious ſoul, by his very ſilence.

Or laſtly, a man cannot diſſent from their wicked cuſtoms, he cannot refuſe to run with them to the ſame exceſſe of ryot: in drinking, ſwearing, prophaning the Lords day, and the like: much leſſe can he admoniſh them, and ſo diſcharge his conſcience (as who having but a ſpark of the ſpirit of God in him; can chooſe) but he makes too great a ſhew, and his profeſſion troubles them.

Sect. 90.

Indeed they name profeſſion, but their ſpight is againſt your religion: for be but as prophane as they, their quarrel is at an end: yea, it is only your holy & religious

religious converſation, that raiſeth their ſpleen: in that it doth plainly, though ſilently, reproove, and condemn, their ſinfull and ungodly courſes. 1 *Pet.* 4. 3.4. Nor can they be ſo ſottiſh as to think Religion, and the ſervice of God to be all ſyning, no outſide: There is a power of Godlineſſe, and a form there muſt be: He that hath but a form of Religion is an hypocrite: but he that hath not a forme, is an atheiſt.

Again, they will call upon us to hear leſſe, and practiſe more; but it is not ſo much our not practizing of what we hear that troubles them; as our much hearing, which ſhames them for hearing ſo little: they cry up practice, to cry down preaching: as the *Papiſts* extoll St. *Iames*, that they may diſparage Saint *Paul*.

But for reſolution herein, It is not to be expected, that religion ſhould be ſpoken againſt under the name of Religion: or holineſſe under its own name, for the divel is no dunce: but under the name of profeſſion, puritaniſme, hypocriſie, &c. But when any uſe theſe tearms, and know alſo that they will be taken in an evil ſence: it is a manifeſt ſigne, that they hate and ſpeak againſt Religion, under theſe names, and notions, and ſo againſt holines it ſelf, under the name of profeſſion: for otherwiſe, they would not perſecute honeſt and orthodox chriſtians; and ſay, they mean baſe and diſſembling hypocrites: ſo imitating the *Romans*, who in deteſtation of proud *Tarquine*, that had tyrannized over them: baniſhed a good Citizen, onely becauſe he bare that name.

Sect. 91.

And ſo much to prove the neceſſity of profeſſion: That true beleevers cannot but ſhew the power of

grace, both in their words and actions: not to have them ſeen, and heard by men; as did the hypocriticall phariſes. *Matth.* 6. 2. and 23 5. nor thereby to merit from God, as do the Phariſaicall papiſts. They do good works, not becauſe they ſhould be ſeen, yet ſuch as may be ſeen.

Wherein they obſerve this rule: good actions they will not forbear, let the malignant world be pleaſed or diſpleaſed; but if they can conceal themſelves (ſo neither God nor others looſe thereby) they will: like one that ſent a letter, and a box with 500. pounds in it to Sir *Edwine Sands*: to be beſtowed for the education of Children in *Virginia*, and for the propagating of the Goſpel there. And concluded with,

Your brother in Chriſt,
duſt and *aſhes*

But hear their reaſons, and why they do it, for all Gods people walk by rule.

Indeed men of the world think, we can alleadge no other ground for our profeſſion, but humor: but we have no leſſe then ſix ſolid reaſons for it, for

1. Firſt, God as ſtrictly commands us to profeſſe him with our mouths, as to beleeve in him with our hearts. *Theſe words which I command thee this day, ſhall be in thine heart. Deut.* 6 6 and what follows? *thou ſhalt teach them diligently, and talk of them when thou ſiteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up. Thou ſhalt bind them for a ſigne upon thine hand, and they ſhall be as frontlets between thine eyes: yea, thou ſhalt write them upon the poſts of thine houſe; and on thy gates, verſ.* 7 8 9 Yea, our Saviour commands it, upon pain of damnation. *Matth.* 10. *v* 32. 33. which is a terrible place for cowards and ſcoffers. And

And as the word of God commands it, ſo the holy Ghoſt commends it, *Mark.* 15. 43. And highly condemns the contrary, in thoſe *chief rulers*, *John.* 12. 42. who *durſt not confeſſe Chriſt*, though they did beleeve in him. *Sect.* 92.

2. Secondly, they do it, that God may have glory by it: *Let your light ſo ſhine before men, that they may ſee your good workes and glorifie your Father which is in heaven.* Matth. 5. 16. A father gains much honour by the vertuous and good demeanour of his children. And the glory of a King doth much conſiſt, in the multitude of his known, and loyall ſubjects. Yea, *Chriſt* hath *therefore made us a choſen generation, a royall prieſthood, a peculiar people &c. that we ſhould ſhew forth the prayſes of him: who hath called us out of darkneſſe, into his marvelous light.* 1 *Pet.* 2. 9.

So that to be good, and not to appear: or to appear good, and not to be: is not the way to glorifie God, or for him to glorifie us.

Sect. 93.

3. Thirdly, We profeſſe Chriſt openly, that we may win others to the ſame truth. St. *Paul* wiſheth the Philippians; to *ſhine as lights in the midſt of a naughty and crooked Nation*: by a blameleſſe and pure life: thereby to winne others, amongſt whom they lived. *Phil.* 2. 15. And St. *Peter* the like to his converts. 1 *Pet.* 2. 12. A holy life is like a precious and ſweet perfume; whoſe ſavour ſpreads it ſelfe, and is pleaſant to all that come near. A godly man by his vertuous example: though he otherwiſe be ſilent, yet by that dumb Oratory: he preacheth to the world, and doth not ſeldom win others to imitate the ſame. We read that many infidels were won to the Chriſtian

faith: by seeing the vertuous lives of the Christians. Yea *Zozomen* reports, that the devout life of a poor Captive, Christian maid: made a King, and all his Family imbrace the faith of Christ. And the like memorable president, we have in St. *Alborne*: who receiving a poore persecuted Christian into his house; and seeing his holy devotion, and unblameable life: was so much affected therewith; that he became both an earnest professor of the faith, and in the end a glorious martyr for the Faith.

And what saith our Saviour? *No man lighteth a candle, and putteth it in a privy place; neither under a bushell; but on a Candlestick: that they which come in, may see the light.* *Luke* 11 33. Yea a Candle in the house, gives light not only to them that are within; but also to passengers in the street.

No matter how close evils bee, nor how publique good is, Yea to conceale goodnesse is a vice, and vertue is better by being imparted. Yea so much the better, by how much the more it is communicated: and to keep it private is the only way to be deprived of it.

Sect. 94.

4. Fourthly, Because when ever we receive mercy; or are delivered out of trouble: it is to this very end. Psal. 50. 15. Luke 8. 38. 39. And to praise God, and professe his name in the presence of others: is all we can returne to him in way of thankfulnesse. Yea if I may so speak, how can we requite the Lord better? Then in bringing him more customers; to buy wine & milk without mony, & without price? *Isay.* 55. 1. Whence holy *David*, so often inculcates these, and the like vowes: *O God thou hast taught me from*

from my youth, even until now: Therefore will I tell of thy wondrous Workes, Thy righteouſneſſe O God, Will I exalt on high: for thou haſt done great things for mee. Pſal. 71. 17. 18. 19. and again, Pſal. 51. *Deliver me from blood O Lord, the God of my ſalvation: and my tongue ſhall ſing faithfully, of thy righteouſneſſe. verſ.* 14. And againe, Pſal. 119. *My lips ſhall ſpeak of thy praiſe; when thou haſt taught me thy ſtatutes.* verſ. 171. as if he knew not how to do a more acceptable ſervice.

And leaſt you ſhould think this was in private, betweene God and his owne ſoule: he uſeth theſe and the like expreſſions, almoſt in every Pſalme: *I will pay my vowes unto the Lord; even now in the preſence of all his people: I will give thanks unto the Lord greatly, with my mouth, and praiſe him among the multitude: my mouth ſhall dayly rehearſe thy righteouſneſſe, and thy ſalvation:* Yea *I have declared thy righteouſneſſe, in the great Congregation. Loe I will not refraine my lips; O Lord thou knoweſt: I have not hid thy righteouſneſſe within my heart; but I have declared it. I have not concealed thy mercy, and thy truth from the great Congregation. Pſal.* 22. 22. and 35. 18. and 71. 18. and 109 and 111. and many the like places. Nor was this only in his proſperity, and before his owne people: but in the midſt of reproaches, and *before Kings* he had the face; to profeſſe the name of God: without ever being blankt, or aſhamed at their preſence. Pſal. 119. 46. which as I conceive was one reaſon: why hee was called *a man after Gods own heart*. And that this hath beene, the conſtant practice of Gods people in all ages: both afore the Law, under the Law, and after the Law: I could eaſily ſhew; but I have already exceeded.

And

And certainly, if he muſt be praiſed in all his creatures, much more in his new creatures: if in the witleſſe wormes, and ſenſeleſſe vapours Pſal. 148. much more doubtleſſe in men, in holy men, in ſaints: upon whom he hath beſtowed the bleſſings of the life preſent; and of that which is to come. And what an unthankfull ſilence is it, To ſmother the workes of God in an affected ſecrecy? Yea to make God a looſer, by his bounty to us; were a ſhamefull injuſtice: even we our ſelves, abide not thoſe ſpunges, that ſuck up good turnes unknown. O God! we are unworthy our ſpirituall eye ſight: if we do not publiſh thy mercies, on the houſe top; and praiſe thee, in the great Congregation.

Sect. 95.

5. Filthly, Another reaſon is hope of reward: which is ſo annexed to the profeſſion of Chriſts name: that only to beleeve in him, is not ſufficient. *Matth.* 10. 32. 33. Yea except we confeſſe him here, he will not owne us hereafter. *Luke* 12. 8. *If thou ſhalt confeſſe with thy mouth the Lord Jeſus* (ſaith St. *Paul*) *and ſhalt beleeve in thine heart; that God raiſed him from the dead: thou ſhalt be ſaved*, Rom. 10. 9. 10. where hee putteth confeſſing, before beleeving: for that many do the latter, which never attaine unto the former. And againe, 2 *Tim.* 1. *The Lord ſhew mercy unto the houſe of Oneſiphorus* (why? marke the reaſon) *for he oft refreſhed me, and was not aſhamed of my bands*, verſ. 16. What is the Hart the better for his horns and ſtrength, ſince he wants courage to uſe them? So what is any man the better for hidden grace, if it bee not exerciſed, in the practice of good duties? Eſpecially conſidering, hee looſeth the reward, which is pro-

promised to faith; if that be wanting. For as *Joseph* said to his Brethren: *see my face no more, except your Brother Benjamin be with you.* So Christ saith in the fore mentioned places: You shall never see my face, except you aswell confesse my Name, as believe in mee.

Sect. 96.

6. The sixt and last reason is, Fear of punishment: *Whosoever* saith our Saviour, *shall be ashamed of me, and of my words; among this adulterous and sinfull generation, of him shall the sonne of man be ashamed, When he commeth in the glory of his Father, with his holy Angels,* Mark. 8. 38. and in Matth. 10. 33. You have the same in other words: Now consider these Scriptures seriously, all ye white-Liver'd Christians: and tremble to think of them.

But thou wilt say, I am not ashamed of Christ: neither do I deny him; though I make not so glorious a profession as others.

To which I answer: Not to declare thy faith is to deny it, saith *Fulgentius.* Concealment of some truths, is oftentimes as faulty; as a denaill. True fidelity, and sincerity: is not niggardly in her relations: or if she be, she smarts for it afterwards. As see what *David* speaks in this case; *I said I will keepe my mouth bridled, while the wicked is in my sight: I was dumb, and spake nothing; I kept silence: even from good.* (but mark what follows) *my sorrow was more encreased* &c. Psal. 39. 1. 2. And the Prophet *Jeremiah* makes the like confession. Jer. 20. 8 9. 10. they found by experience, that not only not to deny, and contemne the truth: but not to confesse it was dangerous. The *Merozians* opposed not; they denyed not; they only

ly

ly ſtood ſtill. did nothing, ſaid nothing: yet were they curſed. Judg. 5. 23. think of this, yee that hide Chriſt, as the *woman of Bahurim hid the ſpies*: in the deepe well of your hearts. and cover the mouth of it; with the mantle of diſcretion, as ſhe did *With corn*. 2 Sam. 17. You are dumb to any good, and holy conference: but to any thing elſe, you have wind at will, and tongue enough. But talk what you will, of your honeſt hearts, whilſt yee have dumbe mouths, and lame hands: you are no beleevers: faith will open the lips, and hee that loves God, cannot but ſpeake for him. None ſhall raigne with Chriſt, but ſuch as ſuffer with him, 2 *Tim.* 2. 12. and none ſuffer for him, but by reaſon of their profeſſing him. *He who had not his dore poaſts ſprinkled With the blood of the Paſchal Lamb: was ſure to ſuffer, by the deſtroying Angel.* Exod. 12. 13. *And the fearfull ſhall goe firſt, and before other ſinners, into the lake that burneth with fire & brimſtone, which is the ſecond death.* Rev. 21. 8. They have been the moſt backward to all good: and therefore ſhall be the foremoſt, and have the precedency in ſuffering all evil. And ſo much of the reaſons, why we profeſſe Chriſt boldly.

Sect. 97.

It remaineth to ſhew, what reaſons worldly men have, not to confeſſe him openly: except it make for them; although they doe in part beleeve in him. I will give you three of the principall; and by them you may gueſſe at the reſt.

1. Firſt, becauſe *they love the praiſe of men, more then the praiſe of God.* This the Apoſtle ſhewes, to have beene the reaſon: Why many of the *chief Rulers* among the Jewes; did not confeſſe him. Iohn. 12. 43.

Sect.

Sect. 98.

2. Secondly, leaſt they ſhould looſe their eaſe, profit, or preferment thereby. And this appears to have beene the reaſon; why the blind mans parents; whom our Saviour cured with Clay and ſpittle: did not confeſſe him: for they choſe rather to conceale their knowledge of, and love to Chriſt: then to bee put out of the Synagogue, for confeſſing of him, Joh. 9. 22. Their hearts were not ſo faulty, as their tongues: But had their faith been right and ſtraight: they would have profeſt him living, and pronounc'd him dying: even as the Martyrs, in the midſt of the flames.

Sect. 99.

3. The Third, and principall reaſon is cowardlyneſſe, and want of fortitude: which was *Peters* caſe, when he denyed, and foreſwore his Maſter.

There is ſuch a ſpirit of Cowardize; poſſeſſeth many: that they are loath to do ought appertaining to religion; that might difference them from the multitude; or make them noted for ſingular. They ow God ſome good will: but they dare not be known of it: like *Nicodemus*, they would ſteale to heaven: if no body might ſee them.

But let ſuch, mind what the ſcripture ſpeaks: *I lay in Syon a ſtumbling ſtone* (meaning Chriſt) *and a Rock to make men fall: and every one that beleeveth in him ſhall not be aſhamed*, Rom. 9. 33. where it is plaine, that he who is aſhamed to profeſſe his name: did never truly beleeve in him, howſoever hee may flatter himſelfe.

As what probability is there? Theſe Cowards can be bold enough, to do any evil: but they are afraid,

aid, and aſhamed to doe, or ſo much as ſeem good. And ſo meaſuring our foot by their own Laſt: they cenſure us for ſilly, or proud; in doing that which they dare not.

Reall and Hearty Chriſtians; will both ſpeak, and if that will not ſerve; no leſſe ſmart for Chriſt, otherwiſe be we never ſo viceleſſe, vertuous wee cannot be.

Sect. 100.

And ſo you have the neceſſity of profeſſion; with ſix reaſons for it, and three againſt it, if you would make a right uſe thereof? I will give mine advice in a few words.

Hath God inſeparably joyned theſe two together? Profeſſion and beleeving? And is the ſame back'd with ſo many ſolid reaſons drawne from the word? Which is ſufficient to decide all controverſies; Then let us not ſeparate what he hath joyned. Let us not cloſely diſſemble, or conceale that grace which we have; either for feare of danger, as *Peter* did his zeale and affection to Chriſt; or for ſhame of being taken notice of; like *Nicodemus*, when he ſtole to Chriſt by night; untill his love and fervour brake forth; and could no longer bee ſuppreſſed. But let our light ſhine before men; ſo God ſhall have praiſe, we comfort, others profit.

Yea admit we are rebuked for the ſame; as the blind man was, for calling after Chriſt, Luke 18. 39. Or as the *two blind men* were, for *crying O Lord the Sonne of David have mercy on us.* Matth. 20. 31. Let us no more forbeare then they did. Yea though we ſuffer for it, let us never be aſhamed of our maſters ſervice. *Bee not*, ſaith St. *Paul*, *aſhamed of the teſtimony of our Lord*,

Lord: neither of me his priſoner: but be partakers of the afflictions of the Goſpel, according to the power of God, 2 *Tim.* 1 9. No matter what *Judas* ſaith, touching *Maries* ointment: ſo long as Chriſt himſelf approves of it. Did our Saviour Chriſt forbeare to heale on the ſabbath day, Becauſe the Scribes and Phariſees took it ill? No but rather did it the more *Luke* 6. 11. And the like: Luk. 13 31.32. When *Peter* and *John* were *charged, to ſpeake no more in the Name of Jeſus*: their anſwer was: *wee cannot but ſpeake that which wee have heard and ſeene, Acts.* 4 20. Let the ſame reſolution be ours, ſince the caſe is the ſame.

Yea, let us goe a ſtraine higher: and the Holy Ghoſt will beare us out in it. Namely when we are diſpiſed for profeſſing the Name of Chriſt: Let us do it the rather. When *Michal* ſcoft at *David*, for dancing before the Arke: and called him Foole: his anſwer was, I *will be yet more vil'd; and will bee low in mine owne ſight*. Yeelding two reaſons for it, Firſt, it was that wherewith God was wel pleaſed; Secondly hee ſhould be had in more honour, with the ſame maid ſervants: in whoſe eyes ſhee ſuppoſed him to be uncovered as a Foole. Hee knew that nothing could be more Heroicall; then this very abaſement.

And it is our very caſe: every ſcoffing *Michall* (for none elſe will do it) derides out holy profeſſion: but with God and the gracious; we ſhall bee had in honour. Yea our malicious and ſcoffing adverſaries ſhall honour us, by deriding us. For when vicious men think to tax and traduce us: they do in truth commend us: their diſpraiſe is a mans honour, their praiſe his diſhonour. Yea *Terence* a heathen could ſay: that to be evil ſpoken of by wicked men, was

a glorious and Laudable thing. And another, that it is no ſmall credit with the vile: to have a vile eſtimation. which being ſo: let us with *Job take their reproach upon our ſhoulders; and binde it as a Crowne unto us, Job.* 31.35 36. At leaſt let us immitate St. *Auſten*, who feared the praiſe of Good men, and deteſted that of the evil.

And ſo much of the firſt generall: namely how that profeſſion, which the world ſo condemnes, and cryes out upon; is agreeable to the word. I come now to ſhew, that their practice is (in an acceptable meaſure) anſwerable to their profeſſion. of which in the next diviſion, or ſecond part: this finding no worſe acceptance, then the former treatiſe. In the meane time; (to ſatisfie the deſire of many: that have enquired after my former Collections) I have adventured to publiſh

The Cure of Prejudice.
The Benefit of Affliction.
The Victory of Patience.
A Counterpoyſon; or Soveraigne Antidote againſt all griefe.
Sinne Stigmatized, with an addition.
Compleat Armour: againſt evil ſociety.
Cordiall Counſell.
Characters, of the kindes of Preaching.
Gods goodneſſe, and mans ingratitude.
A hopefull way to cure, that hortid ſinne of ſwearing: in two ſheets of Paper.

Some of which, are ſold only by *Iames Crumpe*, a Booke binder, in *Little Bartholmews Welliard.*

Imprimatur Jgh Dovvname.

FINIS.

Of him, and through him, and for him, are all things; to whom be glory for ever, Amen. Rom. 11. 36.

The Table.

A.

WE are bound to vindicate the *Absent*. 125.
Both good and well must in our *Actions* meet. pag. 103.
Sensuallists judge of the *Action* by the successe. 77.
They will *accuse* the Godly for their vertues and Graces. 81.
He that *accuses* another must be free himself. 70.
Advice to the Godly. 128.
The Godly may and ought to agree in *affection* though they differ in judgement. 5.
Different dispositions can never *agree* 24.
Be men never so opposite they wil *agree* against the good. 3.
Carnall men *apply* what they heare to others. 153.

B.

The *Beggers* Character. 150.

C.

Several cases wherein they *censure* the Godly hypocrites. 123. As for one single act of impiety, 52. Yea for common infirmities, 57. Yea for sins before conversion: 51. Yea for any disaster, 77. or naturall defect: 78. Yea, for things indifferent, 79. Yea for their vertues. 81. or their best actions, 99. Yea condemne all for the faults of a few 70. yea *censure* them for the greatest *censurers*. 36.
Eighteen reasons of their *censuring* the godly 124.

as doing it out of ignorance 111. or out of policy, 112. or out of ſome naturall aptitude 112. or out of baſeneſſe 113. or out of guiltineſſe 114. or out of pride 115. or out of prejudice 115. or out of Miſpriſion 116. or out of envy 116. or out of ſelfe-love 117. or that they may bee upon even ground with the Godly. 117. or out of partiality 118. or out of a *contrariety* of diſpoſition 118 or becauſe Satan will have them do ſo 119. or becauſe they cannot do us more miſchiefe 120. or to incite others to do the like 121. or becauſe the world looſeth a limb or member 123. and Satan a ſubject or priſoner by every one that repenteth 123. though properly they have no cauſe nor reaſon 111.

The *Cenſurer* alwaies worſe then the cenſured. 114.

They meaſure others by themſelves, 114. they *cenſure* our moats not their owne beames. 29.

They put their own faults in the hinder part of the wallet 118 ours in the fore part 118. ſelfe examination would make them more charitable. 118.

They that know leaſt *Cenſure* moſt. 112.

They *Cenſure* things indifferent, paſſe by haynous crimes. 112.

They expect wee ſhould *ceaſe* to be men ſo ſoone as we become religious. 52.

Did wee ceaſe to bee Godly their *cenſures* would ceaſe. 119.

They would *Cenſure* Chriſt himſelf. 128.

Neither can God pleaſe them. 128.

What they are to do that have *cenſured* the Godly. 127.

Chriſtians bound to beleeve aright and live well. 10 80.

to shine out as lights, and profit others, 20. to grow in grace. 20.
An evill *Christian* the worst of all men. 136.
Every man the spouse of *Christ*, or the Adultresse of the Divel. 40.
Church never without Hypocrites. 71.
Civil men pay men their dues, but not God 158. good negative Christians 156. but reprobate to every good worke 156. scarse one in fourty prayes in his Family. 156. Feares an oath, or makes conscience of a lye. 157.
They are all for *Circumstance*, nothing for substance. 82.
They passe for good Christians with men of the world 157. yea with the reverend Prelates 157. none so unlikely to be saved 32. in a worse condition then the openly prophane 159. the more untebukable the harder to be convinced. 32.
Conditions as various as faces. 1.
They will condemne all for one. 70.
How absurd it is. 71. 73. 74.
How *Confident* the prophane, how diffident the religious. 12.
Variousnesse of disposition the cause of *Contention* 1.
Contrariety a Cause of Misprision. 118.
The *Trydentine Councel*. 126.
Conscience if good is tender 94. and makes *Conscience* of every sinne 92.
As *conscience* must lead us so truth must lead our consciences. 98.
Nothing so raiseth their spleen as a good *Conscience* 95.

The Table.

How basely they think of a tender *conscience*. 99.
Wicked men have dumb *consciences*, 34.
No lesse difference in *consciences* then stomacks. 97.

D.

Every sin deserves *Damnation* but onely continuance in sin damns. 66.
A plausible *Deceit* of naturall men. 16.
How the *Divel* be-fooles wicked men. 72.
The Godly *differ* not in fundamentals. 5.
Differences arise that the obstinate may bee hardned. 6.

E.

Various *Effects* of the same sermon. 2.
They *envy* us because we doe better, 116. or farre better, 116. or are better esteemed. 116.
The *envious emulate* what they cannot imitate, 116.
Only to refraine *evil* is to be *evil*. 20.
Of two *evils* choose neither. 98.
To be *evil* spoken of, by *evil men* an honour. 175.
No argument of an *evil man*. 7.
The force of *example*, 121.
In what cases *example* must lead us, 98.
Naturall men alwaies in *extreams*. 77.

F.

What use to make of the Saints *falls*, 67. the godly bettered the wicked hardned by others *falls*. 76.
The wicked take encouragement from the falls of Gods people 61. the Godly are made more carefull thereby, 62. when thou feelt another *fall* reflect upon thy selfe. 96.
All the Saints have had their *failings* 63. the best want

want their grains of allowance, 54
God esteemes *Faith* above all performances 65.
Carnall men *flatter* themselves that they are good happy &c. 29. and in farre better condition then the godly. 30.
Formall Christians will seeme to out-strip reall, 131. they have only a *Form* of religion 82. we should preferre the meanest believer before the best accomplished *Formalist*. 5

G.

Guilty persons will accuse the most innocent, 130. they prerend we are *guilty* that they may be thought innocent, 115. they speake evil of the *godly*, they think otherwise, 96. of which sundry instances. 96.
They call evil *good*, and *good* evil, 125. what ever *good* we do they will strangely censure us, 100. of which many examples. 100.
The *Gospel* but few firm friends, 155.
Every *gracious* heart scrupulous, 94.
Sometimes *Grace* is asleepe in the wariest breast, 64.
The *growth* of *grace* like the *growth* of a tree, 54.

H.

How wicked men are *hardned* by others fals. 70.
The Worlds *hatred* a good signe of a Godly man. 5.
Our much *hearing* troubles carnall men. 165.
Untill the *Heart* bee changed God esteemes not what we doe, 30. Our best vertues but shining sins 31. Naturall men have inlightned *Heads* dark *Hearts*' 28.,

The Table.

The tongue discovers the *Heart*, 44.

All Protestants at large *Hypocrites*, 137. of which many instances, 84. 85.

Prophane men notorious *Hypocrites*, 141.

They will go to *Hell*, and ask what is that to us? 101.

Politicians horrible *Hypocrites*, 144. their policie painted out, 72. they can bee in each company a severall 147. of any religion, 147. the more foule their intent, the fairer pretence, 148 How to beware of them, 148. over faire shewes an argument of unsoundnesse, 149. they pretend pietie, aime at profit, 145 will execute any cruelty, 146. under pretence of worshiping Christ they will betray him, 146.

Prelaticall and scandalous Ministers notorious *Hypocrites*, 138. And Papists the like: 160. and likewise the Prelates, 161.

Ignorant persons notorious *Hypocrites* 150.

What sort of *Hypocrites* do most harme, 143.

That there are many *hypocrites*, 131. some whereof only professe religion with their mouthes, 131

Others *hear* much and practice little, 132. to whom they may be compared. 131. 132. a third sort that make religion a stalking Horse to vilany, 133. and to whom they may be compared, 133.

The *Hypocrite* an Atheist, 139. Hee performes *holy duties* without reverence or feeling. 156.

Hypocrisy the worst of vices, 69.

The *Hypocrite* makes the way of truth evill spoken of, 134. causeth others to blaspheme God, 134. betweene *hypocrites* and prophane men the righteous

ous ſuffer, 134.
The *hypocrite hurts* others but moſt himſelfe 135. his reward, 142, they ſhall have the loweſt place in *Hell*, 69. 135. He loads Chriſt with many ſins, Chriſt loads him with many woes and curſes, 135.
We never read of an *hypocrites* repentance, 136.
Civil men looking upon the prophane, admire their owne *holineſſe*, 16.
The more *holy* a man is, the more ſenſible of his unholineſſe, 9 beleevers *holy* in Gods account 9.
Many converted by ſeeing the *holyneſſe* of Chriſtians, 168.
The diſpraiſe of wicked men an *honour*, their praiſe a diſhonour, 175.

I.

Three degrees of *ignorants*, 23.
The zeale of *ignorant* ones for their Diana. 153.
Actions of *indifference* when they trench upon the Conſcience lay deep obligations upon the Soule 97.
Oppoſers of reformation unfit to *judge* of things *indifferent*. 100.
Divers caſes wherein naturall men will *judg* the Godly hypocrites, 52. to 111. How partiall they are in *judging*, 56. 58. How quick-ſighted in our faults, how blind to their owne, 57. they have a vaile over their hearts, 33. none but ſenſualiſts will determine of any ones finall eſtate, 46. the religious accuſed of raſh *judging*. 36. but their accuſers are thereof guilty, 36. the religious judgement hypocrites for ſingle actions, 37. though they may ſuſpend that good opinion, 37. they can diſtinguiſh betwixt ſins of infirmity and the common practice

of ſinne, 38. they *judge* not their brother for what he hath been, 50. he that is wicked now, may be a new man to morrow, 48. the dangerous conſequence of *judging* men for ſingle actions of impietie, 68. the tree is knowne by its fruit, or want of fruit 41. who are in their naturall eſtate, who in a reprobate condition, 46. God lookes not ſo much to what we do, as to what we would doe, 55. men ſhall bee *judged* by their words. 45.

Wicked men call execution of *juſtice* cruelty. 105. yet no pleaſinger ſacrifice to God, then the blood of malefactors. 109. we cannot pleaſure a delinquent more then in yeelding him up to *juſtice*, 108. nor the Kingdom, 109. the death of the wolves being the ſafety of the ſheepe, 109. Nor a mans ſelfe. 109.

L.

Beleevers freed from the rigor of the *Law*, 55. 56. unbeleevers bound to keep it actually, and ſpiritually, 55. 67.

Seven reaſons of beeing circumſpect in our *lives*, 129.

M.

Magiſtrates muſt judge according to the Lawes written, 108. they are guilty of the ſinnes they puniſh not. 110.

A world of people injoy the *means* 40. year yet as ignorant as beaſts. 156 wicked *men* reſembled to beaſts 3

Wicked *men* decoct the *mercy* of God into poyſon 61. How ignorant worldlings *murmure* at the paſſages of Gods providence, 128.

N.

The reward of a *negative* chriſtian, 159. the man beeing *new* his old ſinnes are not to bee caſt in his teeth,

teeth. 51.

O.

No beleeving a wicked mans *Oath*, 59. of which examples 59. An unlawfull *oath* better broken then kept. 98.

Obedience of naturall men partiall. 83.

Outward things happen alike to all. 78.

P.

Papists painted out 105. 160. many of *parents* to their Childrens bodies become murtherers of their soules, 153. their *passions* and affections make them *partiall*, 118. a *Pastor* must have regard to circumstances, 103. and *preach* law aswell as Gospel, 104. how carnall men mistake the word *peace*, 102. what true *peace* is, 102. a civil and a religious *peace*, 108. the ruine of enmitie is the resurrection of *peace*, 109.

Naturall men do well in *persecuting* the godly, 21. of which number were the *Prelates*, 21. they *persecute* us to the death for shewing them the way to eternall life, 22. What is done to his, Christ takes as done to him, 127.

Of *Pluralists*, 140.

Practise of the French *prelates*, 126. hee that will know must resolve to *practise*, 4. wholsome *preaching* displeaseth carnall minds: 103. desparation kills his thousand, *presumption* his ten thousand. 104. *pretended* lovers of *peace profest* haters of truth 84 *profession* found fault withall, 161. they name *profession* meane religion, 164. and holines 165. *profession* and the truth of religion inseparable 162. *profession* may bee without grace but grace cannot bee without *profession*, 162. *profession* put before beleeving, 170. six reasons

of *profeſſion* 166. to 172. not to declare our faith is to deny it, 171. to hide our graces a ſhameſull injuſtice, 170. not to bee aſhamed of our maſters ſervice, 174. ſince God approves of it no matter what they think, 175. yea if they deſpiſe us do it the more 175. Not to ſhame our *profeſſion*, 128. though to forbeare evil is quarrell ſufficient, 164. a mans works will declare him, 162. but a dead faith which cannot be ſeen, 163. that there are many who *profeſſe* and *practiſe* not 131. to whom they are like, 131. *profeſſion* where is want of inward truth will agravate judgement 129. Civil men profeſſe not becauſe they love the praiſe of men. 172. Secondly leaſt they ſhould loſe of their *profits*, eaſe, &c. 173. Thirdly becauſe Cowards 173. they are bold enough to evil aſhamed to bee thought good, 174. have tongue enough to diſhonour their maker are dumb to his *praiſe*, 172.

As *prophane* as very Turks yet none thinke better of themſelves, 154 Naturall men *pure* in their own eyes, 14. to 23. they breake none of the commandments, 17. how they applaud themſelves, 14. 15. &c. Seven reaſons thereof, 22. Antinomians as *pure* as the *prophane*, 12. only ſenſualiſts will bragge of their faith workes and good meaning 9. No matter how cloſe evils be nor how *publique* good is, 168.

The religious reputed *pure* in their owne eyes, only their accuſers are ſo, 7. When they terme us *puritanes* themſelves know not what they mean therby, 100. the Godly ever bewailing his wants, and weakneſſes, 8. and beſt actions, 8 as knowing themſelves marble to all good, wax to all evil, 8. 10. they are humbled for thoſe ſins they never committed, 11. we are commanded to bee *pure* holy and *perfect*, even

The Table.

even as God is. 86.

Q.

In things of a *queſtionable* nature take the ſureſt ſide. 97.

R.

Carnall men enemies to *reformation*. 106.

How exceedingly the *regenerate* and unregenerate differ in their hearts, 23. 24. alſo in their ſight and knowledge of ſpirituall things 25. with the uſe of it, 27. the *regenerate* man is not wholy ſpirit as the carnall man is wholy fleſh. 54.

Scarce a man but would be taken for *religious*, 145. not one in ten *realliy religious*, 2. moſt content themſelves with a meer forme, 14. the naturall mans *religion* is to oppoſe the power of *religion* 3. all *religions* will joyne againſt the true, 3. for nature abominates the power and purity of *religion*, 155. civil men will conforme to any *religion*, the ſtate ſhall eſtabliſh 155. they think *religion* conſiſts all in quietneſſe, 106. ſignes of the true *religion*, 4. not the true except every where ſpoken againſt, 5.

God eſteemes of men as they are, or are not *religious*, 6.

Sound *repentance* turnes the back upon all ſin, 86. if we meddle not with *repentance*, they have no quarrell againſt us. 119.

report from evil men not to be beleeved, 58. wherof inſtances. 58.

We make thoſe ſinnes ours, which we do not *reprove*, 101. to be a doer of ill or no hinderer much about one, 101.

To be *righteous* in our own eyes, ſee *pure*;

The *regenerate* and unregenerate walk by contrary *rules*. 99.

S.

S.

Though we are perfectly justified we are *sanctified* but in part, 53.

A *slander* is *Satans* mind in their mouth, his heart in their lips, 119.

No possibility of beeing *saved* untill wee find our selves in a lost condition. 32.

Every Atheist upon occasion can *seem* a *saint*, 146.

Scandals are traps and ginns, laid to destroy wicked men, 75. while they *scoffe* at us, God laughs at them. 127. if they cannot *seduce* us, they will traduce us, 116. *Signes* of a wicked man, 39.

Sinne is so bred in the bone, that it will never out of the flesh, 52. the godly *see sinne* in all they speake, think, or do, 8. but naturall men want eyes to see their sinnes, 22. trouble for *sin* a good *signe*, 78. the lesse *sensible* the more *sick*, 33. naturall men will either deny their *sins* or justifie them, or *shift* them off to some other, 18. or by *subtile* distinctions make them no *sinnes*, 18. petty *sinnes* no *sinnes* with them, 19. they are never troubled for *sinfull* thoughts, vain words, &c. 16. or for *Sinnes* of omission, 16. the true Catholick hath a Catholick care of all *sinne*, 92. a vast difference betweene the *sinnes* of the Godly and wicked in divers particulars, 62. *Sinne* in the regenerate, nothing but *sinne* in the unregenerate, 65. the *sinnes* of the Godly and wicked so differ, that in comparison the former are said not to *sinne*, 63 where *sinne* now abounds, grace may asmuch abound 48. to be the *same* alone, and in publique, a notable *signe* of *sincerity*, 96.

They *slander* us to mitigate their own shame, 117.

If we *scruple small* matters, they say wee stumble at

at ſtrawes, and leap over blocks, 82. but it is themſelves that *ſtrain* at gnats, and *ſwallow* Camels, 82. Six reaſons of making conſcience of *ſmal ſins*, 85. 87. 88. 89. 93. to ſcruple *ſmal ſins* the beſt evidence of *ſincerity*. 95. examples of *ſevere* puniſhment for *ſmall ſinnes*, 89. 90. leaſt things great tryalls of a good conſcience, 92. hee that is unjuſt in the *leaſt* will rather in the greateſt, 92. 93. the wages of the leaſt *ſin*, is death, 90. one *ſin* will keep poſſeſſion for *Satan*, as well as twenty. 91. no *ſinne ſmall* but comparatively. 90.

They *ſpeak* evil of us, becauſe they cannot doe evill to us, 120. or that they may have *ſome* colour to perſecute us, 120. or that they may incite others to do the like, 121.

The *ſpirit* only convinces of *ſinne*, 34. 36. How to know whether we be *ſpirituall* or no, 14.

They foreſtall the *ſimple* with *ſtrange ſurmiſes*, against the godly. 125.

If we refuſe to *ſweare*, or drink with them, we are puritans. 81.

T.

A good ſigne to know the *true* religion by, 12. to know the *truth* wee muſt become ſpirituall, 4. the *truthes* adverſaries pretend as great love to it, as her beſt friends, 154. nothing muſt bee yeelded to that may prejudice the *truth*, 108. ſome as deeply in love with vice and error, as others are with vertue and *truth*. 2.

V.

Why God permits his people to *vary*. 6.

The better *vice* is, the worſe it is. 135.

The *uprightneſſe* of Lewis the 12th. 126.

The

The *Waldenſes* cle. 126.
God will not ſee *weakneſſes* where he ſees truth, 36.
Wicked men ſtint unto good *wax* to what is ill, 105.
they cannot but tell others that they are *wicked*, 43.
they honour us by deriding us, 175.
God in his accepts of the *will* for the *work*, 66.
We can do nothing without a million of *witneſſes*. 96
we may judge of men by their *workes*, 41. and by their *words*, 42. 43. it is only in Chriſt that *we* or our *works* are accepted, 32.

Z

A deſcription of *Zeale*, 104. naturall men preferre a quiet prophanes before a *Zealous* devotion: 106.

FINIS.

Errata,

The Reader is deſired to expunge two lines, and a halfe, in page 31: beginning at the 22. line: which by an over-ſight eſcaped, and in page. 137. line 5. for Herod-like, read Pilate-like: Other litterall miſtakes, and points miſplaced there are: which the reader may be pleaſed to beare withall.